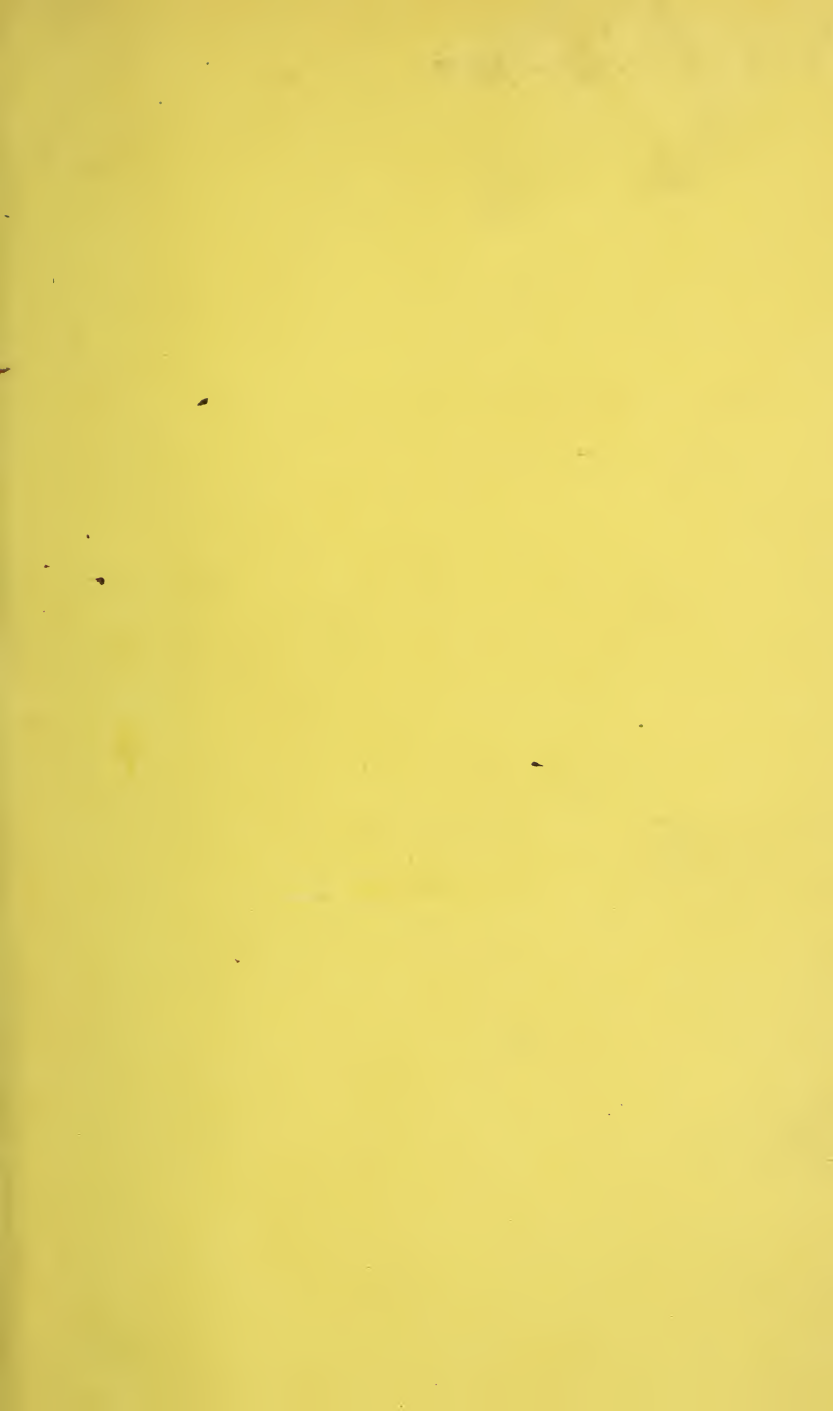




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*Classis. Westmoreland, Pa.*

A  
HISTORY  
OF THE  
REFORMED CHURCH  
WITHIN THE BOUNDS OF THE  
WESTMORELAND CLASSIS.

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EDITED BY A  
COMMITTEE OF CLASSIS.

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PHILADELPHIA:  
REFORMED CHURCH PUBLICATION BOARD,  
907 ARCH STREET.  
1877.

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## P R E F A C E .

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AT a meeting of the Westmoreland Classis, held at Irwin, Pa., October 13th, 1876, a Committee, consisting of the following persons, namely: Revs. John W. Love, John M. Titzel, Nicholas P. Hacke, D. D., John I. Swander, and Rev. Prof. Lucian Cort, were appointed to edit and publish a History of the Reformed Church, within the bounds of this Classis, to be prefaced by a brief outline of the history of the Reformed Church in the United States.

The Committee thought best to publish the work in the form of independent sketches of the history of charges and congregations, prepared by those whose names appear in connection with each sketch, reserving only the right to strike out any irrelevant matter, or modify such expressions and sentences as, in their judgment, might be deemed objectionable.

It is believed that the little book here presented to the public will be read with interest and profit. Many

facts, pertaining to the history of the Reformed Church in Western Pennsylvania, would soon have been lost forever, as many others have been—but which are here rescued from forgetfulness, and put in permanent form. It is hoped these pages will serve to call out a stronger love for the Reformed Church, and stimulate her membership to labor the more earnestly to promote her growth and prosperity.

J. W. L.,

*Chairman of Committee.*

GREENSBURG, PA., March 5th, 1877.



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THE  
REFORMED CHURCH IN THE UNITED STATES.

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*BY REV. JOHN M. TITZEL.*





THE  
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THE Reformed Church in the United States is an offshoot from the Reformed Church of Germany and Switzerland, and an unbroken, historical continuation of the same on American soil. As a distinct branch of the Christian Church it was called into existence by the great religious movement\* of the sixteenth century, which gave birth to Protestantism. This movement, which made a new epoch in the history of Christianity, and by which great and dangerous errors were exploded, and great and important truths for the first time fully and distinctly brought into view, and a new impetus and increased purity given to the life of the

\*The movement manifested itself in different lands about the same time, so that we can hardly say where precisely it commenced. It embraced, however, two different tendencies, which resolved themselves into two distinct communions, the Reformed and the Lutheran. Of these, the Reformed may be said to be the earlier.

religious world "was the result," says Hase, "not of literary improvement, though in connection with it, nor of contests with the papacy, although much of its success was owing to the arrogance and corruptions of that system, but principally of the fear which pious persons felt, lest true repentance and salvation should be utterly lost sight of in the eager chase after indulgences and human merit." It was no absolute rupture with the old life of the Catholic Church, but on the contrary only its true and legitimate continuation in a higher and more fully developed form. Accordingly, the Reformed Church, although its denominational existence dates back only to the sixteenth century, is, nevertheless, in true succession a part of the Church founded by the Lord Jesus Christ, and fully endowed with power from on high, for the salvation of men, when on the day of Pentecost the disciples were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.

How this branch of the Church of Christ came to be designated by the name which it bears, is thus stated by Dr. J. Williamson Nevin, in his admirable *History of the Heidelberg Catechism*: "The *Reformed Church* acquired its distinctive title first in France; not with any reference, of course, to the Lutheran Protestantism of Germany, which was regarded as in all material respects one and the same interest; but in opposition wholly to the Church of Rome, against whose exclusive pretensions it claimed to be the true Church of Jesus Christ, now purged from the errors and abuses under which the truth had been previously so long oppressed. It was simply the *Catholic Church Reformed*.

Afterwards, however, the title, as transferred to the Church in Switzerland, and then to other countries, came to be distinctive particularly of that part of the Protestant world, which refused to be called *Lutheran*. By assuming the last name, the body thus denominated, divided itself openly from the other Confession; which was thus left in exclusive possession of the original general appellation, the *Reformed Church*; and this became accordingly thenceforward a technical title, carrying in it a reference to Lutheranism on the one hand, as well as to Romanism on the other."

"Under this general title," continues the same writer, "was comprehended, in the sixteenth century, the national Protestantism, not only of *Switzerland* and *France*, but of the *Netherlands* also, and *Scotland* and *England*. The same faith, substantially, became triumphantly established, after a short time, in the German *Palatinate*; and in the end it prevailed extensively in other parts of Protestant Germany also, in competition with the other Confession."

Until within the last decade, the Reformed Church in the United States was officially known as the *German Reformed Church*, and it is still sometimes so called. It was thus originally designated in this country in order to distinguish it from other Reformed Churches differing from it in national origin, and, also, to some extent, in doctrine and mode of worship. At the meeting of the General Synod of the Church held in Philadelphia in the year 1869, it was, however, officially announced that by the action of the Classes, the word "German," was dropped from the title of the Church, and that the official title from that time would be, the

*Reformed Church in the United States of North America.* The action which brought about this change was taken, because it was generally felt that the word "German" was misleading, inasmuch as it caused persons who were not fully acquainted with the Church to suppose that its services were conducted exclusively in the German language, while, in fact, in many of its churches, the English language alone was used. The present name of the Church is not without its objectionable feature also, inasmuch as what was known as the Reformed Protestant Dutch Church, about the same time dropped the words *Protestant Dutch* out of its title, so that there are now in our country two Reformed Churches, differing in name only in this; that the official title of the one is, *The Reformed Church in the United States*; and that of the other, *The Reformed Church in America*. This close resemblance in name often leads those who are not well versed in the history of Religious Denominations to confound the churches of the one denomination with those of the other, although there is some difference in their doctrinal views and also in their mode of worship; the last named church being more rigidly Calvinistic and less liturgical than the first named. Sometimes the Reformed Church in the United States is also confounded with the Presbyterian Church, by being considered the German branch of that Church, and looked upon as its offspring. These two Churches are not, however, by any means just the same in all respects excepting language, as is sometimes supposed; and the Reformed Church is rather the mother than the daughter of the Presbyterian, being the older of the two.



On American soil the Reformed Church in the United States was established by German emigrants, who already, as early as 1702, in considerable numbers left their homes in Germany, Switzerland and certain districts of France, to seek their fortunes, and to find a refuge from religious persecution and political oppression, in the new world. "Many of these emigrants," says Dr. Harbaugh, in his valuable *Life of Rev. Michael Schlatter*, "were truly pious, and though not able to bring their ministers, brought with them their Catechisms, Hymn-books, and other devotional books, and in some cases also pious school-masters. They formed congregations and schools; and where they had no ministers, sought to edify each other by singing, and listening to sermons and prayers read by the school-master." The first church built by these persons of the Reformed faith, was a log building erected at Skip-pach, in Montgomery county, Pennsylvania, in 1726, and its first pastor was the Rev. George M. Weiss, who arrived in this country in 1727. In 1730 the Reformed population is said to have been about fifteen thousand. When Rev. Schlatter arrived in 1746, he found forty-six congregations of the Reformed faith more or less perfectly organized, and estimated the Reformed population to be about thirty thousand at that time. But he found very few Reformed ministers here to supply this comparatively large population with spiritual food, and these few were, in a great measure, laboring independently. Through the efforts of Rev. Schlatter, however, they were brought together soon after his arrival, and formed themselves with their congregations into a Synod, or Coetus, as it was then called.

The first regular meeting of this body was held in Philadelphia September 29th, 1747, and consisted of five ministers and twenty-six elders. It was organized, subject to the authority and supervision of the Reformed Synod of Holland, and remained thus subject until 1792, annually reporting its proceedings to this Synod for approval or disapproval, and receiving from it in return well-educated ministers, together with contributions of Bibles, Catechisms and Hymn-books, and also money.

The connection with the Reformed Church of Holland was broken up by the disturbed condition of things in Europe in 1792, and the Synod in the United States then became an independent body. At the time the separation took place, only nineteen ministers were connected with the Synod, and it was the only church judicatory of the (German) Reformed faith in this country, excepting, of course, the consistories of the different congregations. It was not until 1819 that the Synod was divided into Classes; and it met, in 1820, for the first time as a body wholly composed of delegates.

From 1792 to 1825 the aspect of things in the Reformed Church in the United States was, in many respects, discouraging. Though there was, during this period, a gradual increase in the number of ministers and members, yet there was a marked decline in the church life, especially in religious knowledge and true spirituality. Instead of advancing intellectually, theologically, and morally, the Church as a whole rather retrograded in all these respects. This was due to various causes. In part it was owing, unquestionably, to the small number of ministers, and the consequently

large pastoral charges which they served, which often made it utterly impossible for the same congregation to have preaching more than once in eight and even twelve weeks. That the people under such circumstances should be poorly instructed, and grow indifferent to religion, is not at all surprising. It could, indeed, scarcely be otherwise. But there were other causes at work also. The Church had no schools for training its ministers, and consequently they could not be well qualified to instruct the people, being themselves in some cases quite ignorant. Pious and devout many of these ministers, indeed, were, but piety, important as it is in a minister of the Gospel, cannot of itself supply the want of proper training and instruction, as is sometimes imagined. Then, difficulties also grew out of the use of the German language, which, owing to the want of German schools and the surrounding English, became not only greatly deteriorated, but was often no longer understood correctly by the young while yet the elder persons insisted on having all the services of the Church conducted in it alone. In view of these things even, without taking other causes which existed into consideration, it is, indeed, surprising that the condition of things did not become worse than it really was. At the close of this period there were belonging to the Reformed Church eighty ministers, and about eighteen thousand communicant members.

In 1825 a Theological Seminary was established and opened at Carlisle, Pa. Subsequently it was removed to York, Pa.; then to Mercersburg, Pa.; and is now located at Lancaster, Pa. When it opened it had only one professor; now it has three. A classical school

was established in connection with the Seminary at York in 1831. This school, in 1836, by an act of the Pennsylvania legislature, became Marshall College, located at Mercersburg. In 1853 this College was removed to Lancaster, and united with Franklin College, the joint institution bearing now the name of Franklin and Marshall College. With the establishment of these institutions of learning, a new era dawned in the Reformed Church in the United States. Since then it has made rapid and encouraging progress in every respect. In the general intelligence and piety of its members, in its literary and theological activity, and in its benevolent enterprises, the Reformed Church now compares favorably, in proportion to its numbers, with any of the other religious denominations in our land. Within the last fifty years, it is true, differences of opinion in some cases have manifested themselves in it, and warm, earnest controversies have been carried on, but these things instead of hindering have rather promoted the growth of the Church. Of late years no Church in the country has been gaining more steadily in true strength.

As regards its doctrinal standards, the Reformed Church in the United States holds "that the Holy Scriptures of the Old and New Testament, which are called canonical scriptures, are genuine, authentic, inspired, and therefore divine scriptures; that they contain all things which relate to the faith, the practice and the hope of the righteous, and are the only rule of faith and practice in the Church of God; that consequently, no traditions, as they are called, and no mere conclusions of reason, which are contrary to the clear testimony of these scriptures, can be received as rules of



faith or of life." It accepts, however, the Heidelberg Catechism as its Confession of Faith, believing "the doctrines of the Catechism to be the doctrines revealed to us in the Bible." This Catechism receives its name from the city of Heidelberg, where it was first adopted.\* It has been generally received and praised by the Reformed Churches of all countries, as an orthodox statement of Christian doctrine in the form of question and answer.

In its theology the Heidelberg Catechism is, of course, decidedly Protestant. With the peculiar dogmas of the Church of Rome it has no sympathy whatever, but it sets forth and maintains in the most positive way the fundamental and distinguishing doctrines of Protestantism, as they were held in the sixteenth century. It is also decidedly Reformed. In its view of the sacraments it is not Lutheran, but Calvinistic. To its statements with reference to Baptism and the Lord's Supper, the Reformed Church generally was most ready to subscribe.

But though decidedly Protestant and Reformed, it is yet in its general character conciliatory and irenical.

\* This Catechism owes its existence to the desire of Frederick the Third, surnamed the Pious, Elector of the Palatinate, to harmonize the conflicting religious elements in his electorate. He appointed Casper Olevianus and Zacharias Ursinus to prepare it. After they had completed it the elector called together at Heidelberg a Synod of the superintendents and pastors of the entire Palatinate, and submitted the work to them. Having examined it carefully, the Synod was pleased with its accuracy and comprehensiveness, and requested that it might be adopted, and given to the public. Accordingly, the elector issued a decree, ordering its publication and use. This decree was dated, Jan. 19th, 1563.

The Palatinate in which it originated contained within its bounds not only persons inclined to Calvinistic views of the sacraments, but also Lutherans and Zwinglians, and one of the objects of the Catechism was to set forth Christian doctrine in such a way that all might subscribe to it. Hence it is in a general way comprehensive, and avoids dialectic subtleties. It admits of some diversity of view with respects to many knotty points of theology, especially of Calvinistic theology. While it teaches that Christ is really partaken of in the Lord's Supper, it does not attempt to explain the mode. While it teaches the sovereignty of God and man's free agency, it avoids Fatalism on the one hand, and Pelagianism on the other. It does not declare the doctrine of an unconditional election, of irresistible grace, and of the perseverance of the saints, yet it does not positively assert that these are false and erroneous. Its indefiniteness on some of these points has been made an objection to it, but we believe it to be one of its chief excellencies.

The spirit of the Catechism, moreover, is thoroughly churchly. It assumes throughout that the Church is the bearer of a divine life, and that all those who are baptized stand in connection with this life. Hence, it addresses itself not to such as have no interest whatever in Christ, but to those who are really His children, and the answers which it gives to the various questions proposed, are the answers of one who belongs not to himself but to his faithful Saviour. It looks upon and represents religion, as a life starting in baptism. Through this sacrament as the channel, grace is objectively exhibited to all who are its subjects, and brought within the reach of such, or rather they are placed into connec-

tion with the life of the Church, the regenerating power of the life of Christ. In order, however, that any one may be truly benefited by this grace, he must subjectively appropriate it—must make a proper use of the privileges and benefits which he enjoys. Otherwise they will be a savor of death unto death, instead of a savor of life unto life. In this respect the Catechism harmonizes fully in its conception of religion with the views entertained by the early Church, and by nearly the whole, if not the whole, Protestant Church of the sixteenth century.

The plan of the Catechism, it is said, was derived from St. Paul's Epistle to the Romans. Whether this be so or not, it is certain that divine truth is presented in the same order in the Catechism as in the Epistle just named. As St. Paul in this, the most scientific and systematic of all his Epistles, first shows the sinfulness and helplessness of man, then unfolds the great plan of salvation through Jesus Christ our Lord, and finally concludes with directions as to how Christians should manifest their gratitude by a holy and godly walk; so the Catechism first treats of the misery of man, secondly, of his deliverance, and thirdly, of thankfulness.

In the first part of the Catechism, which treats of man's misery, we are taught that the knowledge of sin comes through the law of God, that God created man good, that by his own wilful disobedience he became depraved, that this depravity is such that man can do no good; and that God cannot permit the disobedience of man to go unpunished. In this part it will be accordingly observed that the human race is represented as an organic whole, and that it is emphatically taught

that man is wholly incapable of meriting God's favor, and that this incapacity is the result of man's own action. How man being created good came to disobey God, how a good-will could determine itself to become evil, this the Catechism does not endeavor to explain. It is content to state on this point what the Bible states, and to leave the hidden things to God.

In the second part of the Catechism, which treats of man's deliverance, we are taught that we can only be saved from the consequences of the disobedience of our first parents, and of our own personal transgressions, through the Lord Jesus Christ, God manifest in the flesh. It is only in virtue of the atonement which He made when He offered Himself as a propitiation for the sin of the world, that it is possible for us to escape "everlasting punishment, both of body and soul." That we may be saved through Christ, it is necessary, however, that we be "ingrafted into Him, and receive all His benefits by a true faith." As the Catechism teaches that the ruin is organic, so it also teaches that redemption is organic. In virtue of our union with Adam we are sinners, and under the curse of the law, and by union with Christ we can alone become free from condemnation. The organ through which such union is effected, the Catechism teaches, is faith only. If we would be saved, we must believe. "True faith," we are further taught, "is not only a certain knowledge whereby I hold for truth all that God has revealed unto us in His word, but also an assured confidence which the Holy Ghost works by the Gospel in my heart; that not only to others, but to me also, remission of sin, everlasting righteousness and salvation are freely



given by God, merely of grace, only for the sake of Christ's merits." The objects of this faith, we are still further taught, are the great facts set forth in the "articles of our undoubted, Christian faith"—the Apostles' Creed—all of which centre in the person of Christ. We are not called upon to believe the Bible simply, or a certain system of doctrine, but to have faith in Jesus. Such faith, however, includes in it all things set forth in the Creed.

When it is asked, "Whence doth this faith proceed?" the Catechism answers, "From the Holy Ghost, who works faith in our hearts by the preaching of the Gospel, and confirms it by the use of the sacraments." It knows of no salvation apart from the Church. If we would be saved we must make use of the means of grace. The preaching of the Word and the sacraments are the only means through which it represents faith to be wrought by the Holy Ghost, and confirmed in the heart of man. Baptism it teaches is not merely a sign of regeneration, but a solemn authentication of the fact itself, and the Lord's Supper not a merely commemorative act, but the bearer of divine food with which the soul is nourished to everlasting salvation. Why it is, that these means of grace are effectual in the case of some and not in that of others, it no where teaches. This part of the Catechism concludes with the doctrine respecting the power of the keys, which power it makes to consist in the preaching of the Word, and in Church discipline, the object of which should always be, not the punishment of the unworthy but their salvation.

In the third part of the Catechism, which treats of

thankfulness, we are taught that though “we are delivered from our misery, merely of grace through Christ, without any merit of ours,” yet we must still do good works. It is not sufficient for our salvation, that the good seed should be sown into our hearts, but that it should also spring up and bear fruit. We must not only by baptism be planted into Christ, but we must also take root and grow up in Him. We must not only be redeemed, but also renewed by the Holy Ghost after the image of Christ, “that so we may testify our gratitude to God for His blessings, and that He may be praised by us.” Now there are two forms in which this gratitude must manifest itself, the Catechism teaches, in acts and in words—in good works and in prayer. Good works it defines as “only those which proceed from a true faith, and are performed according to the law of God,” and prayer as “that chief part of thankfulness which God requires of us,” and without which He will not give us His grace and Holy Spirit. With the consideration of the Lord’s Prayer, which, it teaches us, “comprises all things necessary for soul and body,” the Catechism most beautifully and appropriately closes.

In accordance with the teaching of its Catechism, the Reformed Church baptizes the infants of believing parents, and considers all who are thus baptized as belonging to the Church and under its care. When those baptized in infancy arrive at sufficient age, it requires that they should be properly instructed in the truths of religion as taught in the Catechism, and that, after having sustained a creditable examination as to their religious knowledge and experience, on public profes-

sion of faith, should be admitted into full communion with the Church by the rite of confirmation, or laying on of hands by the minister. For the conversion of sinners the Reformed Church trusts to the proper use of the means of grace instituted by Christ, and disapproves of all sensationalism, and the employment of mere human devices for creating religious excitement. The necessity of true, vital, or, as it is sometimes called, experimental religion, it emphatically teaches, as is evident from the third part of the Catechism; but such vital religion it holds, in accordance with the Bible, manifests itself in inward and outward conformity of life to the law of God, and not merely in pious ejaculations, excited feelings, and outward parade of godliness. All persons applying for membership in the Reformed Church, are examined by the Consistory, and, if found properly qualified, are received by confirmation, excepting such as are members in full communion with some other branch of the Christian Church, who are received by certificate. Such as have never been baptized are first baptized and then confirmed. Perfection of life is not demanded as a requisite to membership, but only a genuine forsaking of sin, a sincere faith in Christ, and an earnest desire to lead a holy and godly life.

The mode of public worship in the Reformed Church in the United States is somewhat different in different churches. In most of the churches the regular services on the Lord's Day are conducted in what is usually called a free way, and consist of an invocation, singing of a hymn or psalm, reading of the Scriptures, prayer (the congregation standing), singing of a hymn or psalm, sermon, prayer, singing, doxology and benediction. In

a goodly number of churches, however, a liturgy is used, and the order of the Church-year is observed. On communion occasions, at ordinations, installations, baptisms, confirmations, laying of corner-stones, consecration of churches, burial of the dead, &c., liturgical forms are almost universally used. A preparatory service is always held immediately before communion, and it is made the duty of the minister and elders to see that no unworthy persons receive the communion. Wherever possible, a week-day evening prayer meeting or service is held. At this service the congregation usually pray kneeling. Catechetical instruction in most churches is regularly imparted to the young at stated times. No hymn-books or liturgies are allowed to be used in the public worship of the Church, and no Catechisms for the instruction of the young, save such as are approved of by the higher judicatories of the Church.

The government of the church is presbyterial.\* The lowest court or judicatory is the *Consistory*. It is composed of the minister, elders and deacons of a congregation. It has supervision of the congregation. The elders and deacons, who are simply congregational officers, and to whom is intrusted respectively the spiritual and temporal oversight of the congregation, are

\* Presbyterial in distinction from papal, Episcopal, Congregational, &c. The word *presbyterial* is derived from the Greek word for *elders*, which, in the New Testament Scriptures, is used to designate the ministry. The government is called presbyterial, because it is a government by elders. St. Paul in his First Epistle to Timothy speaks of elders who rule, and labor in word and doctrine, and of such as rule only. The first of these in the Reformed Church are called *ministers*, and the last simply *elders*. In its ecclesiastical judicatories, accordingly, there is, properly speaking, no direct lay representation.



elected by its communicant members, and serve for a stated term of years, which varies in different churches. The next higher judicatory is the *Classis* or Presbytery. It consists of the ministers within a certain geographical district, together with a delegate elder from each charge within the district. The elder of a charge is appointed by the Consistory, or Joint Consistories, of the Charge. The Classis has supervision of the ministers and churches within its bounds, and adjudicates all cases which may be brought before it by appeal from the consistories. It meets in regular session annually, and has authority to license and ordain candidates for the ministry, confirms calls to ministers, and installs them, dissolves pastoral relations, and authorizes the organization of new congregations. Above the Classis is the *Synod*. This is composed of a number of Classes, not less than four, and has the same jurisdiction over them that they have over the consistories within their bounds. It meets annually, either in convention of all the ministers located within its bounds, together with an elder from each pastoral charge; or else as a body of delegates from the Classes connected with it. To the Synods it pertains to make provision for preparing young men for the ministry, and to carry forward and superintend through their boards the work of missions, and of beneficiary education, and other general interests of the church. The highest court or judicatory is the *General Synod*, which represents the whole Church, and is the last resort in all cases respecting the government of the Church, not finally adjudicated by the Synods. It is composed of ministers and elders elected by all the Classes, and meets triennially at such time and place as

may be determined at the preceding meeting. All changes in the Constitution of the Church must be made by the General Synod, and no Catechism, Hymn-book, or Liturgy, is allowed to be used in the public worship of the Church unless adopted or approved by it. Before its action as regards these things can have binding validity in the whole Church, however, they must be transmitted to all the Classes and approved by two-thirds of the whole number. All these ecclesiastical judicatories have not merely advisory but also judicial and legislative power, and may at any time meet in special session, provided notice of such meeting be properly given beforehand. At special meetings, however, only such matters as are definitely named in the call for the meeting, can be officially acted upon.

With reference to other Christian Churches, the Reformed Church has always pursued a liberal policy. Realizing the importance of Christian unity, and recognizing the fact that now "we know in part and we prophesy in part" only, it tolerates honest difference in doctrine, so long as the fundamental truths of the Christian religion are accepted and sincerely adhered to. Hence it recognizes all Churches holding these truths as parts together with it of the Church of Christ, and accordingly acknowledges the validity of their ordinations, administration of the sacraments, and other Church rites. At its communions members of other Christian denominations, in good and regular standing in their own churches, are almost invariably invited to participate in the celebration of the Lord's Supper, as it holds that true Christian oneness must be sought and can be found only in that charity, or rather love, which

St. Paul so glowingly describes in his First Epistle to the Corinthians, and not in mere sameness of doctrinal statements.

In establishing and sustaining Literary, Theological and Benevolent Institutions, and in publishing Religious Periodicals, the Reformed Church in the United States, as already indicated, has, during the last thirty years, manifested marked activity. At present there are connected with it and supported by it nineteen different Institutions. Of these six are regularly chartered Colleges, two regular Theological Seminaries, one a Mission House, four Academies, four Female Seminaries, and two Orphan Homes. All these institutions will compare very favorably with similar institutions connected with other Churches in our country. There are published by the Church ten Religious Periodicals, of which seven are in the English language, and three in the German. Four of these are religious newspapers, three being issued weekly, and one bi-weekly; three are Sunday-School papers; two are Magazines for the young and Sunday-School teachers; and one is a Quarterly Review. These publications without exception maintain a high position among similar publications issued elsewhere. Lesson Papers for Sunday-Schools, and Sunday-School and other religious books, are also published by the Reformed Church.

According to the statistical reports of the different Synods for 1876, there are connected with the General Synod of the Reformed Church in the United States, at this time, 6 Synods; 45 Classes; 664 ministers; 1,353 congregations; 233,751 members, of which 141,692 are confirmed and 92,059 only baptized; and 1,169

Sunday-Schools, and 79,947 Sunday-School scholars. During the last year 9,138 persons were received into full communion with the Church by confirmation, more than one-half as many as there were communicant members in 1825. There was contributed within the last year (1876) to benevolent objects \$71,987.48; and to local Church objects \$332,173.27.

In Europe and America together, the number of persons holding the same faith as the Reformed Church in the United States is about nine millions. From this it will be seen that this Church is not an insignificant part of the Church of the Lord Jesus Christ.



WESTMORELAND CLASSIS.

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*By REV. JOHN W. LOVE.*



# WESTMORELAND CLASSIS.

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ORIGINALLY the whole of Western Pennsylvania was missionary territory belonging to the Old Mother Synod of the United States. The first missionaries, Revs. John William Weber, Henry Habliston, and William Winel, were sent out to Westmoreland County by this Synod, and reported to it from year to year. At an early day the ministers and charges located west of the eastern line of Bedford County formed what was called the Western Pennsylvania Classis, and it became a part of the Synod of the United States.

In 1836 this Classis was given permission to unite with the Synod of Ohio and adjacent States, and the union with that body was consummated the following year.

At a meeting of the Synod convened in 1839, at New Lancaster, Ohio, the name of this Classis was changed from Western Pennsylvania Classis to that of the Eastern District Synod of Ohio. The first meeting under this new name was held at Schellsburg, Bedford County, Pa., May 4th, 1840. Of this and subsequent meetings there are full records in minute-books in the possession of the present Stated Clerk of Classis.

At a meeting of the Ohio Synod, held in Canton, Ohio, 1842, it was ordered that its Eastern District Synod be divided into two Classes to be known as the Westmoreland and Erie Classes. The former was made to include within its bounds all the ministers and charges from the north-western corner of Mercer county to the Allegheny mountains on the east. Accordingly the first meeting of Westmoreland Classis proper convened, by appointment of Synod, at Kindigh's, or St. John's Church, near Mt. Pleasant, Pa., May 28th, 1843. There were present at this meeting six ministers and seven elders, namely: Revs. N. P. Hacke, William Conrod, H. G. Ibeken, William Winel, H. E. F. Foigt, H. Kneppler; and elders, John Wentzel, Henry Smith, Michael Ruby, Benjamin Countryman, M. Zimmerman, Peter Whitehead and David Stemble. There were absent: Revs. H. Koch, G. Lidy, P. Zeiser, and J. Althouse. Rev. William Conrod was elected President; Rev. H. G. Ibeken, Secretary, and Elder Peter Whitehead, Treasurer.

During the succeeding eight years nothing seems to have occurred out of the usual line of classical action. Very considerable progress, however, was made. The number of ministers within the bounds of Classis increased from ten to eighteen, and the congregations from fifty to sixty-nine. The membership of the congregations was, of course, correspondingly increased.

In 1850, the Ohio Synod granted the pastors and charges north of the Kiskiminetas river, and belonging to Westmoreland Classis, permission to organize a new Classis to be called Clarion. Accordingly, Jan. 8th, 1851, at a special meeting held in Greensburg, Pa.,

these pastors with their charges were dismissed. This reduced the number of ministers and pastoral charges belonging to Westmoreland Classis to eight. Afterwards Clarion Classis divided again, forming still another Classis, named St. Paul's. These two Classes, Clarion and St. Paul's, were connected with the Eastern Synod of the United States, while Westmoreland remained with the Ohio Synod up to the formation of the Pittsburgh Synod, Feb. 12th, 1870.

During all these years this Classis was very active in supporting the benevolent enterprises of the Church, and especially in carrying forward home missionary work. The Clarion and St. Paul's Classes are themselves a fruit of this enterprise. So are all of the congregations in and about Pittsburgh. It was the old Westmoreland Classis that gave encouragement to the Grace Reformed Church Mission, now one of the best congregations in Western Pennsylvania, pledging \$60 a year to the support of its pastor, and \$1,000 to the purchase of its church property. Through the energy and efficiency of Rev. G. B. Russell, and being assisted in part by this Classis, the Grace Church was permanently established, and has become a great power for good in aiding other missions, and the various benevolent enterprises of the Church. To Dr. Russell also belongs the honor of starting the Allegheny mission, and the Zion's congregation at East End, Pittsburgh. All these are important interests.

The congregation at Wilkinsburg was begun by Rev. L. B. Leasure, as a mission enterprise of this Classis, and for a year or two liberally supported by it. Most of the German congregations in and about

Pittsburgh were established under the direction of, and were supported in part by Westmoreland Classis. The same is true of the now large and flourishing congregation at Frostburg, Md., and of the missions at Cumberland, Md., and Scottdale, Pa., to both of which interests, the Classis has given thousands of dollars.

This classis also started the Altoona Mission, (now a large, flourishing and self-supporting charge) through the earnest, self-denying, and successful efforts of Rev. Cyrus Cort, who has since done so much substantial missionary work in Iowa.

Such was her missionary zeal and enterprise that for several years she employed the whole time of one of her ministers as missionary bishop. Rev. George H. Johnston served with marked success in this work, as did also Rev. F. K. Levan. And while she did not neglect to look after and supply the waste places of Zion within her own bounds, she lent a helping hand to the missionary cause of the Church at large, giving liberally to the support of missions in other Classes and Synods, especially in the west.

Besides all this she has assisted many young men in preparing for the ministry—young men who to-day are among the most active and successful pastors anywhere to be found.

Still further: This Classis ever has been and still is an earnest advocate of the liberal education of the young people of the Church. After supporting the schools of our Church east and west, assisting in endowing them, and sending to them her sons and daughters; and after patronizing liberally schools of other denominations nearer home, Classis at length felt



strong enough to establish a College of her own at Mt. Pleasant, Pa., in 1861, under the presidency of Rev. F. K. Levan, who was assisted by an able corps of teachers. All through the trying time of our late civil war this school continued to prosper. In the spring of 1868, for the want of some one capable and willing to take charge of it, it was discontinued. While it was in operation, however, it was the means of doing much good by preparing some of its students for the ministry and fitting others for the active spheres of usefulness in daily life.

The Classis now has within its bounds a Young Ladies' Seminary, located at Greensburg, Pa. It is under the control of the Pittsburgh Synod, but its main patronage has thus far come from this Classis. Rev. Prof. L. Cort is its Principal. He employs five additional teachers who stand in the front rank of their profession. This school promises to confer great benefits upon the Classis,—as well as upon the Church and community at large,—by the Christian education of the young ladies who attend it.

This Classis also contributed largely towards the purchase of the Orphans' Home and School at Butler, Pa., and still gives her full proportion towards its support.

In October, 1871, the Pittsburgh Synod, at its annual meeting, held in Greensburg, Pa., granted a request from the Westmoreland Classis to divide again into three parts, to be known by the names of Westmoreland, Somerset, and Allegheny Classes. This division went into effect, June, 1872, with the first annual meetings of the new Classes; and the regular meeting of this Classis, held at Delmont, Pa. As the President of

the Classis before dividing belonged now to another body, Rev. L. B. Leasure was appointed to preside at its opening, and at his request Rev. W. E. Krebs preached the opening sermon. Rev. John I. Swander was then elected President ; Rev. J. F. Snyder, Stated Clerk, and Rev. John W. Love, Treasurer. By this division the number of ministers and pastoral charges, which was eight, when the former division took place, in 1851, and which in twenty-one years had grown to twenty-two, was reduced to seven ministers and as many pastoral charges. It now numbers, (1877) twelve ministers, and ten pastoral charges, one minister being without charge, and one being Principal of Greensburg Female Seminary. All the charges of the Classis are located in Westmoreland County, excepting Zion's Valley, in Armstrong County.

From this brief history it will be seen that in a period of thirty-three years the Westmoreland Classis, as at first organized with ten ministers, and as many charges, has grown into a Synod, numbering five Classes, fifty-four ministers, one hundred and twelve congregations, with about eighteen thousand baptized and confirmed members.

There is also on the same territory a German Classis numbering seven ministers with their respective charges, which belonged formerly to this Classis but now belongs to a German Synod in Eastern Pennsylvania. Though the mother has thus sent out many of her children to other parts of the Church, she still retains two more than the original number of ministers, and the same number of pastoral charges. Her good work cannot be estimated. She is now in the very prime and vigor of life. She is



at the head of the list, in churchly and benevolent enterprise among the Classes of the Pittsburgh Synod, and indeed, of the whole Reformed Church. According to her strength of membership and ability, she is certainly behind none of her sister Classes in works of Christian faith and love.

The venerable and highly estimated Rev. Dr. Hacke, one of the founders of the Classis, is still with us, serving the oldest pastoral charge in Western Pennsylvania. The other ministers are mostly young men (four of them natives of this County) who are earnest, energetic and successful, as are their brethren generally of the young, but vigorous and growing Pittsburgh Synod. "The Lord hath done great things for us whereof we are glad."



A BRIEF HISTORICAL SKETCH

OF

THE FIRST GREENSBURG PASTORAL CHARGE.

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PREPARED BY

*REV. GEO. B. RUSSELL, D.D.,*

FROM ORIGINAL DOCUMENTS AND COPIOUS MATERIAL FURNISHED  
BY THE PASTOR, THE

*REV. NICHOLAS P. HACKE, D.D.*



# FIRST

## GREENSBURG PASTORAL CHARGE.

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*BY REV. GEO. B. RUSSELL, D. D.*

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HISTORY grows, like a tree, from roots. It lives in the present, but draws its life out of the past, in the hidden depths of which its ramifying radices lie covered; yet revealing for each present generation, new mysteries of human progress. All beginnings of life are, however, always hidden and crude. These must come to fuller organic development through stages of normal growth. Only when this is reached and rightly understood, it reveals that life, divinely clothed with matchless symmetry and ideal beauty. But, in the nature of the case, when we first approach a particular subject of history, we will find its factors as yet only striving towards the final harmony of that life.

The first Greensburg charge of to-day, involves with it more or less reference to the whole early history of the Reformed Church in that part of the State lying west of the mountains and south of the Kiskiminetas river. A large part of this end of our great commonwealth was originally included in Westmoreland county, as organized February 25th, 1773, with Hannastown for its seat of justice. And after great slices have been cut

off, Greensburg is even yet the capital of a territory making, according to European estimates, a respectable principality.

Reformed people from the eastern counties of this State, as well as from Maryland and Virginia, were among the early settlers of western Pennsylvania. Already some years before the breaking out of the Revolutionary war, industrious German pioneers were here making homes for their families. Thus we find, that in 1782-3, requests from this county came to the Reverend Coetus for a Reformed minister to be sent them. This indicated that these people in their rough frontier life, were not unmindful of their early training, and that they yet religiously valued their "only comfort in life and in death." Answering their petition, accordingly the Rev. John William Weber, (his descendants are now called Weaver), came as missionary pastor, seeking these scattered sheep of the Master's fold.

When he entered upon his work here in the beginning of June, 1783, he had four regular congregations to serve, besides unorganized material at other points which claimed his ministrations. He preached statedly at Harrold's and Brush creek, in Hempfield township, at Kintigh's, in Mt. Pleasant township, at the Ridge, in Unity township, Westmoreland county, and in Pittsburgh, where there was at that time most probably no other stated services or organized congregation of any sort among the rude inhabitants dwelling in the less than one hundred log huts outside the fort. Five years before, when the German traveler Schoeph visited this place there was at that time no church or congregation of any kind outside the fort, and only some forty

miserable huts, in which lived very rough and squalid people. This history gives the Reformed Church the original pre-emption of Pittsburgh, as the first regular church of the place. But the ground thus early won was afterwards sadly lost, and for many years left neglected.

Of the present Greensburg charge, the Harrold's or St. John's congregation and that at Brush creek, are two of the original and oldest Reformed organizations, founded early in 1783, and served by the first missionary in western Pennsylvania. Afterwards, in 1796, the first Reformed congregation of Greensburg was formed out of members belonging chiefly to the Harrold organization. In the year 1809 appears the first record of the Manor congregation. Others, such as the Ridge, Henke's, Hill's, Kintigh's, Youngstown, Ligonier, Donegal, Seanor's, Yockey's, Salem, and yet more, were served for longer or shorter periods, by the pastor of the Greensburg charge. But these, now attached elsewhere, will be treated of by those who have charge where they at present belong.

Three pastors, only, have filled up all the historical period of the Greensburg charge, running from June, 1783, to the end of our national centennial, or to the middle of this year of grace 1877—almost itself a full century. Rev. John William Weber's pastorate extended from June, 1783, to July, 1816, thirty-three years. Rev. Henry Habliston, the next succeeding, three years only, to October, 1819. And then follows the remarkably long pastorate of the present incumbent, Rev. Nicholas P. Hacke, D. D., reaching from Oct. 1819, to the present time, 1877, already nearly fifty-



eight years. Of the present venerable pastor, it were due to this history, as well as to himself and his many friends in the churches and community generally, that a brief sketch be herewith recorded. But this, it is however proper to say, would be against his own will and express request; and is besides thought to be foreign to the plan of those who proposed this publication.

#### I. HARROLD'S, OR THE ST. JOHN'S CONGREGATION.

This, we find, was one of father Weber's original congregations in 1783. With that at Brush creek, it divides the honor of being the oldest in Westmoreland county, or in western Pennsylvania. Just when it was organized, for want of authentic historic records, it is impossible precisely to tell. Like all beginnings, its first life lies hidden, and is only revealed in its actual existence and growth.

Land in this settlement, a few miles south-west of where Greensburg now stands, was taken up at an early date. The Detars settled on lands, formerly belonging to John Harrold, as early as 1760. The lands were then held by what Dr. Hacke says, was called "Toma-hawk right." In the year 1769, a large tract of land here came regularly into market, and was entered by a Mr. Long from Berks county; who became the agent for persons desiring to take out land warrants from the proprietaries, the Penn heirs.

Among these early settlers we find the names of such families as the Brinigs, Froelichs, Harrolds, Henrys, Rughs, Allemans, Drums, Ottermans, Marchands, Benders (now called Painters), Kunkels, Longs, Gangweres, Detars, Rosensteels, Millers, Snyders, Turneys, Fritch-



mans, Mühlisens, Klingensmiths, Myers, Steinmetz, Strohs, Altmans, Thomases, &c., from which have descended many substantial citizens yet in the county, and others who have removed to distant parts of the United States.

Balthazer Myer, a German school-master, gives us the first congregational record of the Harrold church. He records the names of children baptized, by himself, before they had a minister, together with their age and the names of parents and sponsors. Here is the first in the list:

Peter, born 11th Sept., 1771: Baptized Aug. 2d, 1772. Parents, Anthony Walter and Elizabeth. Sponsors, Fred'k Reiss and Susanna Elizabeth Altman.

The last child he baptized was: Susanna, born 30th May, 1782; Baptized 4th June, 1782, Parents, John Rudolph and Christina. Then follows a list of children baptized in Zion church by Rev. Ministers; not stating however who the ministers were. Of these, the first child was: John Adam, born 27th Nov. 1784; baptized 25th Dec. 1784. Parents, Adam Myer and Elizabeth. Sponsors, Peter Eiseman and Anna Barbara. This record is kept in the same hand-writing, until 20th May, 1793.

Rev. John William Weber's record here shows, that he came to this charge early in June, 1783. The first child he baptized was: Daniel, born on the 19th of Nov., 1782; baptized on the 8th of June, 1783. Parents, John Harrold and Barbara; sponsors, William Altman and Barbara. There is no recorded list of Re-

formed communicants at this time. On the Lutheran side there is also no such list during the ministry of Rev. Anthony Ulrich Lutje. But the first record of the kind is by the Rev. John Michael Steck, in October, 1791, at which time there were eighty communicants. The following year he confirmed forty-three persons, and there were, together with these, one hundred and sixty-eight communicants.

In the year 1785 a warrant was taken out by Michael Rugh and Anthony Altman, for one hundred and fifty-eight acres of land, for church and school purposes. This was recorded in 1789, and the patent was issued that same year. We note the fact that these people thus early provided for schools as well as churches; which fact is a sufficient answer to those who ignorantly charge that these German fathers were opposed to education.

Before regular ministers came to this section, the German school-masters, who might be called also lay evangelists, like Balthazer Myer, led the religious services of the people; reading sermons, and conducting the worship on Sundays, and teaching in the school during the week. Here the Bible was read, the Catechism was taught, and general religious instruction was given, to foster the spirit of Christian piety and train the people in the Church. These teachers were even constrained, as we have seen in the case above given, if there were no minister, to administer infant baptism when it was thought necessary. This was probably more the case with Lutherans than with the Reformed, who seldom or never permitted lay baptism. Among these lay teachers we find the names of Michael Zunsel, George Bushjager, and Charles Sheibler.

One hundred and eight acres of the above-mentioned church land were sold in 1793 to Rev. A. U. Lutje, who was the Lutheran minister here before the Rev. J. M. Steck took charge of that interest in 1791. The sum realized from the sale was sixty pounds sterling, which after meeting the expenses of sale, was to be jointly used by the Lutheran and Reformed congregations. The remaining fifty acres, with church and school-house, by agreement mutually signed Sept. 24th, 1791, between the two denominations, was to remain from that day, forever, the joint property of both the Lutheran and Reformed organizations, to be used for church and school purposes till the "end of the world."

This property, we infer, was intended from the first, to be for the joint use of the two churches named; but the patent was issued it seems to Michael Rugh and Anthony Altman, in favor of the Lutherans only. To satisfy the Reformed party, however, there seem to have been some bonds given in their favor to cover their rightful claim.

These bonds, held by the Reformed at the time of the above agreement, required the Lutherans to give security for the fulfillment of the agreement's conditions until the title, vesting each with equal rights was made. The elders of both congregations were to examine every year the state of the common funds in the hands of the managers, and pass upon the receipts and bills for expenses. The first bill was for 6£. 6s. 6d. Balance on hand 53£. 12s. 6d. They have nearly always had nice balances in the common treasury.

Each congregation in this union was free to choose its own pastor and officers, and change them when found necessary—without interference from the other

side. This is much better, than where, as in some such unions, both parties voted in or out each other's officers and minister. Here, no single member of either congregation shall have the right to introduce a strange minister without the consent of the elders of the Church to which he belongs. The minister of either side has power to baptize all such children as may be presented, without distinction of religion—except only when the elders object. The elders of both congregations must unite in the choosing of a school-master ; who also shall instruct the children in such Catechism and system of religious doctrine as he shall be requested to do by those families who send their children, whether it be Lutheran or Reformed.

Under the bonds and agreement before mentioned, the property was held from November 29th, 1793, till after Rev. Dr. Hacke became pastor, when on the 28th of November, 1819, the deed was finally executed, for the undivided half, by Jacob Haines and Jacob Miller, to Barnet Thomas and Peter Baum, Trustees for the Reformed congregation. The bond as originally given was by Valentine Steiner, William Altman, Anthony Altman, and Jacob Seanor, for three hundred pounds sterling, to Jacob Painter and Nicholas Alleman, in trust for the German Reformed Church.

The first building erected on these church lands was a log school-house; to which was afterwards added a dwelling-house connected therewith by a covered hall. In this school-house the people would meet on Sundays and festival days for divine worship; and when there was no minister present, the resident school-master, as a sort of unordained evangelist, would teach a gospel



school. Even after the log church was built, owing to the want of stoves or heaters in it, the public divine services of the Sundays during the cold winter weather, would be held in the school-house. Here, too, the catechetical class met, whenever the young people were to be prepared, by a course of Christian instruction from the pastor, for confirmation.

No definite date can be given for the building of the first house of worship. Rather extensive repairs seem to have been made already in 1794, which implies an old house at that time. Mr. George Eiseman mentions to Dr. Hacke, that according to tradition, a log church was begun and raised to the height of the first story; but that, owing to Indian troubles, or possibly a neighborhood dispute, it was left standing in that unfinished condition for years. Before any thing was done again towards resuming the work upon it, looking to its completion, the sprouts and underbrush had grown up inside the structure, so that the ground had to be cleared off a second time.

Somehow it came to be thought that the people were then too poor to finish the edifice; and, in order to secure the necessary funds, it was finally resolved to sell the one hundred and eight acres of the church land, to which reference has already been made. This sale was effected accordingly, in 1793, to the Rev. Anthony Ulrich Lutje, and a deed was made to him for that portion of the farm.

The church-building erected was rather spacious, but it had only one door. The floor was made of puncheons. The seats were of hewn logs. There was a gallery open in front, on the right hand side. It had rough seats,

to which a rude stairway led. At first, there was only a plain table serving for an altar; but the present pastor remembers an altar there during all his time of ministerial service. The original pulpit, after the wine-glass pattern, is now in the Mühlisen church. It was, says the pastor, "a shaky affair, that creaked and rocked and swayed a good deal as you mounted its lofty height. It was surmounted with a small sounding board, painted in blue color, with a canopy showing the sun, moon and stars, in white. The window glass of the church were often broken, and the windows left un-repaired ; so that the squirrels and birds had free access to the inside of the house of worship. And they were frequently seen sporting about and diverting themselves as well as the younger part of the audience, during the hours of regular service." In the course of time, a new and larger school-house was built. In this, as it was more comfortable than the old church, in severe winter weather, the congregation held their worship.

In the year 1828 George Eiseman moved into the school-house, and in 1829 he built on lease, a tenant house, and still later, 1850, the barn was erected.

On the 28th of May, 1829, the corner-stone of the present stone-church edifice was laid with appropriate ceremonies. The two congregations, that is, both the Lutheran and Reformed, having seen the necessity of providing a more suitable house of worship than was the old log structure, entered with becoming zeal upon the projected undertaking. A great portion of the work, such as hauling stone and lumber, was done by the members themselves. Bernard Thomas and Jacob Haines were the building committee. The house was finished



and dedicated in 1830. Revs. Fathers Voigt and Switzert were present with the Lutheran and Reformed pastors on that occasion. The building was repaired, painted and papered in 1855.

Doubtless the oldest grave-yard in Westmoreland county, is the one attached to this church. In the year 1867 this burying-ground was enlarged, and the new portion regularly laid out in lots. A substantial fence incloses this sacred place, and proper attention is given to the keeping of the whole inclosure in good order. This is the pious tribute from the living to the memory of the dead, who now rest from their labors.

Not many ministers labored here during the century now closing. On the Lutheran side were Rev. Anthony Ulrich Lutje, Rev. John Michael Steck 1791-1830. Rev. Michael Steck, 1831-1848. Rev. Jonas Mechling, 1848-1868. Rev. A. J. Brügge afterwards; and Rev. Enoch Smith at present pastor.

Of the Reformed pastors there have been but three. First was the Rev. John William Weber; who, before his settlement in this charge was serving Reformed congregations in Northampton county, Pa. He came here in June, 1783. Mr. Fiskeys was sent by the congregation of the charge to move him from the East. On his arrival here, he had to find a home first in a log cabin on Garret Thomas' farm, till he secured a more suitable place. He then purchased a farm for himself on the Sewickly, now the property of Col. Israel Painter. There he resided till his death, which occurred in July, 1816. He served, amid great hardship and many dangers, the congregations of this charge for thirty-three years; a long period, whose record is laid up in heaven.

His remains were interred in the Mühlisen grave-yard, and their particular resting place left unmarked for fifty years; but a suitable monument to his memory was erected, at a cost of \$450, in 1874, by a committee of the Westmoreland Classis, consisting of Rev. J. W. Love, and Rev. N. P. Hacke, D. D., and Elder John Truxel. Two hundred dollars of the cost was paid by the trustees of the church property there, and the balance raised from the friends and relatives of the deceased.

Father Weber laid the foundations of the Reformed Church in Pittsburgh, and in Westmoreland, and adjoining counties. He was instrumental in procuring for the exclusive use of the Reformed Church, the land at Milliron's, consisting of about seventy-five acres, the income from which is to be forever used for church and school purposes. His natural descendants in the third and fourth generation are still to be found, some of whom are faithful to the church of their fathers; but others have been gathered into other folds.

Rev. Henry Habliston, of Baltimore, next served these congregations for a short period, running from the spring of 1816 to the summer of 1819. During his pastorate, new life was infused into the several congregations. Many young people were confirmed, and large additions were made to the membership of the Church. It does not appear what was the immediate cause of his resignation. But he left for the West, after a brief though successful ministry in this charge.

October, 1819, brought to this charge the present pastor, the now venerable Rev. Nicholas P Hacke, D. D., who had just then turned his nineteenth birth-day, His labors have continued without interruption, and

with large measure of success for well nigh three-score years. Of his particular service here, as well as in the whole charge, due mention should be made more at large elsewhere.

The church membership at Harrold's has been kept comparatively small, owing to the formation of other congregations out of the material once belonging here. This was the case at Greensburg, at Mühlisen's, and at Seanor's. For some years, the candidates for confirmation from this vicinity were necessitated to attend instructions at Greensburg, or Brush-creek. The first class, consisting of twelve members, was confirmed here by the present pastor, in 1833. The number of communicant members in 1821 was only thirty-seven. The whole membership in 1876 is recorded at one hundred and six. Corresponding figures of the Lutheran membership show the same slow growth, or even at times, diminishing numbers. In 1796, for instance, it was one hundred and forty-nine; 1799, it was only forty-two.

Since the first confirmation in this church, the condition of the congregation has been on an average prosperous, and its growth, if slow, is yet steady. The pastor bears testimony to the fact that the people of this church have always been found adhering faithfully and close to the old land-marks. They honor their fathers in language and customs; and keep in Christian observance the festivals of the Church Year. Peace and unity reign among the members. The ministers are respected for their work's sake. In Christian liberality, the people are not surpassed by others in similar circumstances. The Sunday-school is

in a flourishing condition ; and the good singing of the choir aids very largely in the public services. In fine, the record of this church, at the close of our first national centennial, gives us hope for its continued growth and usefulness, with the assured promise of the Holy Spirit's presence and blessing, in the right use of the means of grace.

## II. THE BRUSH CREEK CONGREGATION.

One of the two oldest Reformed congregations in Westmoreland county, is that of Brush.creek, in Hempfield township. It is difficult to fix the precise date of its beginning. Perhaps it grew into being, without what is now called an act of organization.

At an early date, in the primitive settlement of this county, members of the two German Churches were accustomed to meet in assemblies at Loutzenheiser's and Davis', where they held religious services and offered divine worship. These services were at first conducted without a minister ; and consisted in singing from their German hymn-books, reading the Bible, and offering prayers from their German prayer-books, and hearing sermons read by the school-master from their sermon-books. Finally, in 1783, they succeeded in getting a minister, the Rev. J. W. Weber, who nurtured them in the Christian faith and life, in the use of the divinely appointed means of grace, preaching the word, and sealing its promises and quickening power with the holy sacraments.

Elder Henry Kifer, the oldest living patriarch of the Reformed congregation here, informed Rev. Dr. Hacke, that Dr. David Marchand, a native of Switzerland, ad-

vised the early settlers at Brush-creek in Hempfield township, to take up a certain parcel of unseated land, comprising one hundred and eighty-two acres, for church and school purposes. This was a portion of a tract of three hundred and forty-seven acres, of which Dr. Marchand had for himself entered one hundred and sixty-five acres, now Mrs. Walthour's farm. A patent was accordingly taken out for the above land in Dr. Marchand's name, bearing date November 14th, 1792; he having advanced the money meanwhile, in order to secure this property for the two German churches. A deed for the same to the two congregations from Dr. Marchand, for 28£. 12s. 6d., in consideration for money advanced, conveyed the property, the 20th of July, 1797.

The first building erected on the lands, was a log school-house; which was also used by the people at first as a house of worship. This building was afterwards burned, while the people of the neighborhood were absent, having temporarily left their homes on account of the troubles growing out of Indian hostilities. Subsequently the first church was built. It was a structure of hewn logs, with only one door, and that at the gable end. The floor was of puncheons; the seats hewn logs; there was no pulpit; no gallery; and a common table served for an altar. In the spring of 1819, when the present pastor visited this charge he preached his first sermon here, in that old church. It stood in what is now the present grave-yard inclosure.

In the year 1815 already, the congregations had resolved to build a brick church; this is the one which now stands. On the 17th of August, 1816, the corner-



stone was laid. The building was, however, left for some years unfinished, and was not fully completed till 1820; when it was dedicated by the Lutheran and Reformed pastors, assisted by the Rev. Henry Gerhart of Bedford, who preached the sermon on that occasion. Subscriptions towards defraying the expenses having fallen far short of the amount needed, John Shrum and Adam Baughman, Trustees, were authorized by an act of the Legislature, to sell eighty-two acres of the church land, and appropriate the proceeds towards the payment of the church debt. It was sold in several parcels, at from fifteen to nineteen dollars per acre.

The church lost some \$500 also, by getting into a lawsuit with the contractor for the brick-work. The carpenter work was done by Mr. Jacob Dry, whose name occurs in the same connection with the erection of other church buildings in this charge. For years, the services during winter had been held in the school-house, because the church was then not yet provided with stoves.

On the 27th of April, 1864, an act of Assembly was passed, authorizing the sale of forty-one acres of the coal underlying the church land. The proceeds of this sale amounted to \$5.330. The present commodious dwelling-house was built by Peter Whitehead and Michael Baughman, trustees. The church was inclosed by a good fence and the grave-yard enlarged, ornamental shade trees were planted, and other serviceable improvements were made. A new pulpit with altar space and platform was erected for the church. Some years after, a new roof was put on, new seats and new windows were made, and other needed improvements.



In 1870, a pipe organ, costing \$900, was put into the church.

Rev. John William Weber, first pastor of the charge, served this congregation faithfully with much fruitfulness, during his ministry here for thirty-three years. His pastorate extended from June, 1783, to July, 1816. During the early part of his labors at this point, it was necessary for each man to carry his trusty rifle along to the church, in order to protect the people from the sudden surprises and savage attacks of the hostile Indians. A rifle company to which Adam Saams belonged, kept itself in readiness, at an hour's notice, to march to the relief and protection of the settlers from the stealthy foe. And it was his pleasure to tell, that his men could not only outrun the wild warriors of the forest, but could, man for man, outfight them too, by superior skill, daring and prowess. The savages were vanquished by civilization, and the land was gained for the triumphs of modern history.

Catechization by the pastor was in those early times generally held in private houses. The young people usually came great distances to attend upon these classes for religious instruction in the doctrines and duties of our holy religion. From the Kiskiminetas river, from the Alleman settlement in Butler county, and from Pukety run, they would gather at the Brush-creek settlement to be taught the gospel way of salvation. Many would stay during the winter's course of instruction with their friends, or hospitable Reformed families till after they were confirmed in the faith of the fathers, as the truth is in Jesus.

It happened once, as we learn, that during the week

before Easter, when the catechumens had assembled here in the old church with their venerable pastor, father Weber, for their two sessions a day, the place was unusually cold. The shepherd was equal to the necessities of the occasion. He directed the shivering boys and young men to build a brush-heap near the church, and then fire it during the intermission between the forenoon and afternoon sessions of the class. Around the blazing heat of this burning brush-pile, then the boys and girls gathered and warmed themselves till, at the call of the old minister, they piously returned to the cold building to resume the afternoon services of the class.

Bonnets were not then worn by the young women who attended these classes, nor at church. A clean 'kerchief neatly put on was the female head gear then. And, if perchance aged mothers or some matronly dames of prime years, could cover their heads with a wool or beaver hat, they thought themselves dressed in most fashionable style. But if some of these would possibly wear their hats to the church, they would invariably lay them aside on going to the communion, and would wear only their neat white caps, when they reverently received the sacramental emblems. Mr. Henry Kifer is now, we believe, the only surviving catechumen who here received instruction and confirmation from father Weber. This must have been more than sixty years ago; since the old pastor ceased his labors in 1816.

Rev. Henry Habliston, as in the other parts of the charge, so here also, served this congregation from 1816 to 1819. His labors were blest, and the Church grew and increased in piety and good works.

Early in the spring of 1819 the present pastor, Rev.

Nicholas P. Hacke, D.D., then quite a youth, visited this place on invitation ; and he took pastoral charge in October of the same year. His first communion here was held in January, 1820. In 1822 the number baptized in this church was sixteen, and eighteen were confirmed. The services were then held during summer every four weeks on Sundays ; and in winter, for some considerable time, on Saturdays and Sundays. This being the only Reformed church in the neighborhood, and as there was for a time no other Reformed minister in the county, these services were well attended.

Large emigrations in the last half century have taken place from this neighborhood and the vicinity of Adamsburg, to Ohio, Illinois, and Iowa, carrying off some of its most substantial families. By this cause alone, the Church here has lost many excellent members and promising young material ; as the Corts, Kemerers, Wolffs, Van Dykes, Buchmans, and others. But the local loss at this place has been substantial gain to the Church elsewhere. In Iowa a whole pastoral charge of four congregations comes largely from this place. Wherever the members have settled, we hear good reports of their Church life, growing out of the solid system of Christian nurture in which they had been so carefully trained.

Neighboring organizations, as at Adamsburg and Irwin, have also drained away good members from this church. No other congregation in the Greensburg charge has sustained such severe losses in the way now mentioned. To this fact is unquestionably due, the seemingly slow growth in numbers. But the work done here, if it does not appear in an increased list, is

still made available elsewhere in the kingdom of Christ. And it is indeed a joy to know, that in other parts of the Church, those who were catechized and confirmed in the Reformed faith here, still honor their Christian profession, and make the name of old Westmoreland a talisman to be cherished in filial memory.

Meeting and subduing prejudices well settled and deep-rooted in a conservative people, is one of the most difficult things in the pastoral work. A German minister in primitive American settlements finds a host of such troubles to overcome. Just because the people are so steady, firm and substantial, holding in honor what they inherit from their pious ancestry in customs and usages, is one chief reason that they are hard to turn from the old conservative life into the progressive ways of onward moving history. Hence, no one who has not well tried it, can form an accurate idea of what it costs a prudent pastor, when, in the necessary course of things, he must carry his people through such a great transition as that from German to English. How to reconcile the people to the great duty of preserving the spirit and life of the fathers, while seeming to turn away from their language and old peculiar habits of worship—that is hard.

This Brush-creek region was very much a German settlement, before the great Pennsylvania rail-road and other modern innovations tore up the old order of life. The people were greatly attached to the language and worship of their fathers. But now commerce, trade, influx of new neighbors with new habits, common schools entirely English, books and newspapers, and manifold other modern influences are all at work



steadily and rapidly changing the old customs and language. The irresistible tide of history has set in. The young people, the hope of the Church, are the first to feel these effects most powerfully ; and they have not been always the most prudent in stating the absolute necessity for the consequent change in the services of the Church. The old people were naturally enough jealous of their honored patrimony ; and they feared, that in allowing English preaching, they would lose all that they so dearly cherished in favor of the German. And it is a matter of history, that their fears were not always groundless. But it is just as true, that the old may have been held on to, too long, without providing for any needed change for the common good. It is now well known, that if we do not allow the hiving of the English-grown portion of the swarm at home, in our churches ; thus retaining the German faith and customs, the German spirit and life in an English worship, other denominations will, as in many cases they do, absorb one by one our young people and new families, thereby draining us of our strength and turning our best material into other Churches, where they must give up all of faith, life, usages and history, that they inherit from their fathers, without conserving anything peculiar to the creed and customs of the Reformed Church.

Meeting this necessity, Rev. Dr. Hacke has prudently solved the problem in part and made changes in language where and when allowable ; though in this, too, he had to suffer for acting up to his sense of duty. Both sides, as in other respects, have in this also found fault. Some of those in favor of English, think he has not moved fast enough ; while some of the Germans

believe he has given way too much. It has been said : "Yaw der Hacke will auch Irish werden." But German parents now generally acknowledge the need of English services for their children, who can not at all either read or speak the German. The change, only half-way made as yet, nevertheless doubles the already hard duties of the pastor, making the use of both languages necessary in his public ministrations.

Transition from German to English has also in other respects, its drawbacks. It loses the grand old choral singing in the public worship ; and this makes room for all sorts of new notions and styles not always in the best harmony with the old service. The German schools have passed away ; and there is now no help for it in pastor or people, the English will work in,—or the singing part of the public worship must die out finally. No one can have more love than the present pastor for the pious old German hymns and the devotional choral singing. But circumstances over-ride all this, and the best plan now is, to set about saving as much of the old life, old customs, old festivals, and especially the old faith as may be carried safely through this tide of inevitable transition ultimately from German to English.

Sunday-schools have had a varied history of vigorous growth and success, then waning into temporary suspension, until again resuscitated. So many other Sunday-schools having been started near around this place, as in Adamsburg, Irwin, Manor station, Pennstadt and Grapeville, have drained off many from this Church who formerly came here. This fact keeps not only the teacher of those schools, but the children and even parents from coming to the regular services in this house



of God. The Sunday-school of this congregation is now in a flourishing condition, and has promise of future growth and prosperity.

For Christian beneficence, the Brush-creek congregation has paid regularly into the treasury of the Classis, their full apportionment; which amounted the last year to \$115. Besides this, liberal gifts were made recently to the new Reformed church at Scottdale. The pastor's stipend has been increased one-third during the last two years. At the last communion, the number of members present was one hundred and fifty, and many others were absent.

Church records, on the Reformed side, were not regularly kept before the present pastor took charge; though those of the Lutherans run back to 1792. It is a duty to themselves and to the Church of the future, to have these records completed as far as may be, and well kept. The joint constitution of the two congregations who hold this property, was adopted when the corner-stone was laid. This is recorded in George Keck's record-book, given in 1806, for the purpose of keeping the church registry. At that meeting John Shrum was president, and Jacob Eiseman was secretary. The transcribing of the documents was by George Burger.

Strong piety and zeal for the Church was manifested in the acts of the first settlers who here laid the foundations for what their children now have to honor, cherish, and enjoy. Let us thank God, that He, by His providence and grace has thus favored His people. The difficulties that the pioneer fathers had to surmount, the hard sacrifices they made, and the constancy with

which they clung to the faith and historical life of the Reformation should be kept in cherished memory. And while their children should be likewise faithful and devout, they may at least excuse or extenuate what to some may now seem as narrow prejudices, or mistakes of judgment. Their Christian character is honorable in them, and should be equally exemplified in the lives of their offspring. To regard thus our Christian ancestry is pious and praiseworthy in the sight of God, whose commandment has a promise of long life in the land, to those who honor their parentage. This people have an honored and noble heritage from the Marchands, Kemersers, Kifers, Shrums, Whiteheads, Saams, Byerlys, Klingensmiths, Eisemans, Clines, Walthours, Baughmans, Detmars, Wageles, Smiths, Myers, Grosses, Corts.

Abraham and Lot kept their two interests together in union till the Lord blessed them with such increase that it became necessary for a peaceable separation. From which, these union Churches may learn historical lessons; only let each be careful not to settle in Sodom, lest they barely escape alive.

Where two different denominations hold union church property, like two families living in the same house; and where different ministers attend to the spiritual wants of their own people, it is particularly necessary that a mutual good understanding should prevail. Everything that disturbs unity should be carefully avoided. Each member, and each minister as well should sedulously respect the rights and feelings of the other party. They should at all times exercise mutual forbearance towards each other; and above all, never forget that they are all members of the one body whose Head is Christ.

## III. FIRST REFORMED CONGREGATION, GREENSBURG, PA.

We find among the honored list of early German settlers in and around Greensburg, such names as Turney, Barnhart, Mechling, Haines, Buerger, Klingensmith, Rugh, Uric, Stroh, Drum, Truby, Miller, Rohrer, Williams, Altman, Huffnagle, Ehrenfreidt, Alshaus, Huber, Kemp, Reamer, Keppel, Alwine Kiehl, Smith, Meyer, Silvis, etc. These constitute no inconsiderable part of the hardy and substantial people who gave character to this part of Westmoreland.

Before there were any churches in Greensburg, or before the town itself was built, these Germans worshiped God statedly three miles south-west of this place at the old Harrold church. But when a number of these people had found homes and built for themselves houses in the new town, a place for holding divine worship was also needed for them and their children, in Greensburg. This being determined upon, a piece of ground, containing one town lot and a half, situate on the main street, at the southerly part of the town, was purchased from Michael Truby, Esq., and Peter Miller, as a site on which to build a church, held in union between the Lutherans and Reformed. The consideration paid was about four pounds sterling. Also a parcel of ground farther down the main street, was bought from the same parties for a like consideration of four pounds sterling, for a grave-yard.

Where now stands the first Reformed parsonage was the original lot, on which a large building of hewn logs

was erected as a union church for the two German denominations.

On the 22d of April, 1796, we find, the first communion was held in this house by the Reformed pastor, Rev. John William Weber. The following were the members partaking of the holy sacrament; and as their names are no doubt written on high in the Lamb's book of life, we also take pleasure in giving them here: Simon Drum, John Turney, Jacob Barnhart, Jacob Buerger, William Barnhart, Daniel Turney, Michael Truby, Peter Barnhart, and Daniel Turney, single. Susanna Drum, Anna Barnhart, Magdalena Huber, Catharine Mechling, Maria Myers, Anna Maria Walter, Catharine Silvis; single, Susanna Turney, Elizabeth Sourer and Elizabeth Barnhart.

Sacred memories still cluster around that solemn occasion. From it, unto children's children, runs the golden thread of covenant mercy, and thence we plainly trace it extending unto thousands of them that know the God of their fathers and keep His commandments to do them. Many such days indeed belong to the history of the old church. Through its door, at the gable-end, the devout worshipers used to enter, and then within devoutly sit before the Lord on its rude benches, or sing His praises from the open-front gallery, and hear the word read and expounded from the altar. There were here, as in the other churches of that time, no stoves nor heaters—not even chimneys nor flues. Not even a pulpit was there as yet; but an altar was provided where the worship was offered to the God of our fathers. In the cold weather of the winter season, the services were usually held either in private dwellings or in the old court-house.



Another lot and a half adjoining that on which the first church stood, was bought on the 15th of May, 1815, from Mr. Ehrenfreidt for \$300. On this parcel of ground the present brick church was built. The cornerstone was laid in the year 1815, by the Rev. Pastors Steck and Weber. But the scarcity of bricks prevented the walls from being raised above the first windows. Thus the work stood for a while, and then dragged slowly along, hindered by the hard times and various obstacles; so that the building was not completed until the summer of the year 1819. The Rev. Henry Gerhart, Reformed minister from Bedford, Pa., preached the dedication sermon. The building committee were: Henry Welty and Simon Drum, on the Reformed side, and Andrew Crissinger and Jacob Turney, Lutherans. The building may have cost in those times of high prices some five or six thousand dollars. This was considered quite a large sum then to be spent in church erection, especially as a crushing monetary crisis had set in soon after the inflation caused by the English war. Lands were sold at great sacrifice. Farm products found no ready purchasers. Banks, established without solid capital, failed; and the impoverished stock-holders and the defrauded note-holders lost their hard earnings. The notes of the so-called Greensburg bank became entirely worthless. Under these circumstances a heavy debt rested upon the building.

To relieve the congregations from the pressure of this burden, it was resolved to sell the corner lot, on which the old log church stood. This sale finally took place in the year 1822, and that lot with the building thereon, offered at public outcry, was bought for a parsonage

property by the five Reformed congregations composing the Greensburg charge. The price paid was \$461. Elsewhere, we will give a brief account of this parsonage enterprise.

The church, however, still remained in debt till the year 1830, as can be seen by receipts for money then paid ; but whether the whole amount was at that late date finally extinguished does not appear.

Repairs to the brick church were made from time to time. In 1857 the ceiling was renewed, a new pulpit and altar railing were put up, the house was repainted, carpets and mats were laid down ; and in 1873 a new roof and cornice were put on the church and the steeple was repainted. Through the liberality of Mr. Samuel B. Haines the church grounds were neatly enclosed ; the present iron fence was put up in 1861.

In the year 1845, the pipe organ was built by Stark and Minehart, at a cost of \$800. It was quite an event in those days for any Protestant church of these parts to introduce an organ. Some opposition was at first made to the project, even among the members of the Reformed and Lutheran churches. They were surrounded by influences entirely hostile to such use of instruments, which, it was charged, worshiped God by machinery. In a Presbyterian church, where a bass viol had been smuggled or foisted into the choir, the old dominie startled the worshipers by calling upon them to "feddle and seng" the psalm. Our people had to be reminded that David used instruments in rendering praise to God who is a spirit requiring a true spiritual worship ; and Solomon introduced these instruments into the temple service ; and that in Germany and East



Pennsylvania the organ is almost universally used in the churches. Some of the members, like the late Jacob Buerger, the Plancks, and others helped to silence the opposition and overcome and subdue the prejudices against it. So that although still by some derided and scouted as the "old Dutch organ," it was finally accepted by the majority ; and it has proved itself a power for good in the services.

At the dedication of the organ, the Rev. Wm. Weinell and the Rev. Mr. Wittershausen preached sermons. In the evening of the same day, a fine concert was given by ladies and gentlemen from Pittsburgh, under the direction of Mr. Henry Kleber, who presided at the organ. The house was filled with a large and delighted audience. It was not far different from what is now in some churches popularly called "praise meetings," or by some, rendering "the Gospel in song." Mr. John Springer was, for twenty years, the organist and German school-master. Since 1866, Mr. Joseph Huber has been his successor in playing the organ and in training the choir.

Germans of this place, at an early day, owned in Greensburg a lot, on which a school-house was built. Here, an old revolutionary soldier, the father of Frederick Scheibler, kept a German school. By some common neglect, the school after some years died out ; and then being neglected for a long while, this property itself was lost. For years, therefore, there seemed to be no means for sustaining a German school in this town. Then, the parents complained that their children were left without any German training. The complaint at present is, however, rather on the other side. There

is now a German school. It is to be lamented that parents do not embrace the opportunity already for years afforded, of sending their children to this school, where they may acquire some practical elementary knowledge of the rich and useful German tongue. Long years ago, John Springer, the organist, re-opened the German parochial school. Since then, a fund has been set apart to aid in the support of that interest; and if it were properly sustained by the families, it might be made of great service to the young people of the Church.

Jacob Buerger, one of the original members of the Greensburg Church, after having made suitable bequests to his near relatives and friends, at the peaceful close of an earnest life, had the grace of charity vouchsafed him to appropriate the residue of his unused money, as a permanent fund, "to the Church." One-half of the interest of this fund is to be used for church purposes, and the other half is to go towards the support of a German school. The amount so designated in the will was found to be \$4,560. This trust of the pious donor has been faithfully administered; first by John Kuhns and Simon Drum, trustees; and then principally by Jacob Kiehl for twenty-one years—without incurring the loss of one cent, either of principal or interest. The present trustees are Josiah Mechling and Samuel Truxal. This fund's interest, besides helping the congregation in its joint expenditures, annually aids in keeping alive the German day-school. Long may it work for good, keeping green the memory of Jacob Buerger, who, though he now rests from his labors, yet leaves works of faith to follow him.

In the course of time, the original parcel of ground bought for a burying-place, became too small for grave-yard purposes; and so, nearly two acres more were added by purchase from the heirs of the late John Bierer, at a cost of \$341. This sum was raised by general subscription. The new part was laid out in lots; and the rule was adopted, that the bodies of those dying, who are members of the Church should be laid in succession from the cross-walks, without respect of persons—till the whole space be filled. Another portion was set apart for persons not members of the Church. A central lot was appointed and adorned for the last resting-place for the remains of ministers. Old grave-yards are liable, if not likely, to run to weeds, briars and general dilapidation. The old part here had become by long neglect such a sort of wilderness. Its general surface has been cleared off, however, and sunken graves were restored to shape, fallen tomb-stones were at least reset up, if not retouched by an “Old Mortality;” the walks were repaired, trees were planted, ornamental shrubbery set out, a new fence built with proper gate-ways, until finally the whole inclosure presents a more befitting appearance. Indeed the congregations and their superintendents deserve this mention for the real earnest they make in the care of their “Gottes-Acker,” containing the graves of their sainted dead.

English here also, in the due course of events, pressed its way to the front. It finally came to a separation about the year 1850, between the two elements; resulting in the formation of the Second Reformed congregation of Greensburg. That organization is ex-

clusively English. It drained, at first and since, from the mother congregation, some of its most valuable materials; and prevented by that fact the numerical increase from being otherwise larger than it is. Until quite recently, the services in the old congregation were held entirely in the German language. Now they are mixed, thus providing for both tongues.

Flourishing in healthy condition, this old congregation, at the end of our national centennial, promises well for the future. Notwithstanding the severe losses by the separation into two bands, and the constant drainage by removals from Greensburg, yet the membership at present numbers about two hundred and fifty communicants. Household baptism, catechization of the young, confirmation, church festivals and other old well-tried Reformed customs generally are now, as heretofore, still held in high honor among the people.

Benevolent contributions to the treasury of the Classis, amounted last year to \$122 from this congregation; besides what was given to the Orphan Home at Butler, and for Sunday-schools, as well as for other Christian purposes. A large list of "The Reformed Era" was taken and highly valued by the people, especially during the last year of its publication, which many saw discontinued with heartfelt regret.

When Sunday-schools were not as common nor as popular as they are in this age, many years ago already there was a large and flourishing one in the First Church here. Owing, however, to the separation above-mentioned, and outgoing colonies, the tide for a time turned. Many other Sunday-schools too, were organized in and around Greensburg; and hence the



attendance became smaller in this school till it declined, and was for a time closed. But at present, a strong and flourishing Lutheran and Reformed Sunday-school is in successful operation.

Father Weber was the first minister in this congregation. He did a hard work here, and the fruits of his labors remain. His pastorate, running from the organization of the congregation, 1796, ceased in 1816; and soon thereafter, he was called to his heavenly rest.

Next came Rev. Henry Habliston, from Baltimore, who served this charge with great acceptance for about three years. During his ministry, the membership increased considerably. In the spring of 1819 he resigned his charge, and some months thereafter removed farther west.

The Rev. Nicholas P. Hacke, D.D., next succeeded in the autumn of 1819. As elsewhere mentioned, he visited the charge when a mere youth, in the preceding spring, and he preached his first sermon in Greensburg, in the old court-house. That was before the present brick church was finished. This was fifty-eight years ago. He was soon thereafter examined, licensed and ordained to the office of the ministry, by the Synod at Lancaster; and in the same fall, he settled in this, his first and only pastoral charge. He met with a hearty welcome when he came among this people; and some still survive who remember his first works.

He had met many of the relatives and friends of these families, during his student days in Northampton county, Pa. And the people here were glad to have their spiritual wants ministered unto even by a very



young parson, a real Timothy, who was only a little past his nineteenth year of age at the time he settled in Westmoreland. His inexperience then, has been more than made up since in the remarkably long pastorate, which under a favoring Providence has followed. The almost boyish preacher has now become the ripe minister, the venerable patriarch, whose life of uninterrupted pastoral labors has been one of great fortitude and endurance. And even now, near the sunset of life, his natural force is not yet much abated, and his term of service still continues.

From the first, the youthful pastor was warmly supported by the elders. He has occasion to remember the late Adam Turney, who then led the congregational singing. He had a fine voice, and he was well at home in the rich old German chorals. He was an earnest and pious man. So there were many others, of whom time and space forbid to speak.

Dr. Hacke's ministerial colleagues in Greensburg on the Lutheran side were: Rev. John Michael Steck, who, after serving the congregation thirty-eight years, died at his post in 1830. He was followed by his son, the Rev. Michael Steck, who continued in charge to the end of his useful life, which terminated in 1848. Next came the Rev. Jonas Mechling, serving in this place for twenty years, and also, while at his post, departed this life in 1868. His successor was the Rev. A. J. Brügge; and at his resignation in the course of a few years, came the present incumbent, the Rev. Enoch Smith.

The First Reformed congregation of Greensburg, for the last half century, the formative period of most of

our American church history, has passed through but little incident or experience out of the ordinary course of things. For what there has been most cause for thankfulness, is the evenness of its lot. If it has not had freshet floods and storms in its spiritual life, it has at least had the constant dews of heavenly grace, the light and warmth of Divine love, and the quickening life and power of the Holy Spirit, from generation to generation, attending the faithful use of the word and sacraments.

#### THE PARSONAGE.

Reformed parsonages in western Pennsylvania, until quite recent years, we know, were rather exceptional, than the common rule. The one belonging to the First Greensburg charge was perhaps the first known in this section. There were, it is true, lands owned by nearly all the congregations; and on these were erected churches, school-houses, and sometimes even a dwelling for the school-master. But there was no home particularly for the minister.

When father Weber came here, he moved into a primitive log cabin, until he provided his own house. Before the end of his labors, however, he secured the Mühlisen church property, one main object of which was, to have a home for succeeding Reformed ministers. Here, we find indeed, that Rev. William Weinel lived from about 1820 until he moved to the Kiskiminetas region—say 1829.

How the immediate movement resulting in securing the parsonage at Greensburg came about, the secret history of the affair will show. The charge was in

possible danger of losing its esteemed pastor, and it took this measure to anchor him more firmly to them. Two years after his settlement in this field, he attended the meeting of Synod at Reading, in 1821, where his preaching attracted the attention of an elder from a vacant charge in the East. This man on his way to the West in the following spring, stopped over at Greensburg, and made overtures to the pastor to accept of a call from that vacant charge, which was represented as owning a hundred acres of land, on which were suitable buildings for a minister's home. Though the invitation was, for reasons deemed satisfactory, declined, yet the men of forethought in the Greensburg charge, having heard of the case, took its lesson seriously to heart. And fearing lest they might not always be so fortunate as to retain their pastor when he was offered such odds for changing his place, they proposed to build him a good parsonage in Greensburg. A parsonage, it is indeed true, has something to do in the removing of a minister or settling him for life. With this hint, a word to the wise is sufficient.

Where this Greensburg parsonage now stands, is part of the lot originally held by the two German Churches. The old log church was built on this portion of the ground, owned then jointly by the Lutherans and Reformed. Being in debt for the building of the new church, this lot with the old church edifice thereon erected, was in 1822, offered for sale. The property was put up at public auction, and it was finally bought for \$461 by the five Reformed congregations, then constituting the Greensburg charge.

Efforts were then made to cover the cost of the new

building by subscription. But, though renewed several different times, these efforts were always inadequate to reach the whole amount required for the purchase of the property, and the erection of the new house. To keep the cost as small as possible, the members had assisted at digging the cellar and hauling the material for the building. But, economize as they would, the whole cost in these hard times must have been something like \$3,000.

The structure erected was a roomy, plain, double two-story brick, by no means showy, but substantial. A debt was left resting upon the enterprise, and this running at interest began to feel heavy. Repeated efforts were made to cancel the whole amount; yet in those peculiar times, all such attempts to extinguish it ended in partial failure. The people grew exceedingly tired of these recurring calls for contributions for this object, plainly because they did not do enough at any one time to get themselves to the end of their trouble.

Becoming discouraged and disheartened, they at last offered the whole property to their pastor, in fee, if he would but assume the payment of the remaining debt—about \$1200. This, of course, he declined doing, simply from principle; for it was the bona fide intention of those who had given what was already paid, that the house should be a church parsonage. Hence, these Christian purposes should be faithfully carried out. Two of the congregations, Greensburg and the Ridge, had hitherto paid the largest part of its cost; it was, therefore, proper for the other congregations to be called upon to assume and pay their due proportion. As they had by this time grown in numbers and in wealth, they



were now all the more able and ready to bear their share of the burden. But still the Greensburg congregation continued to the end of the last effort, to make liberal contributions along with the rest towards this object.

Twenty-six years, however, it took to liquidate the whole debt, principal and interest. The last notes were paid, one to Levi Kemp, Feb. 27, 1847, and one to William Fisher, Nov. 20th, 1848. The whole undertaking, noble enough, but not so very large in itself, became thus burdensome, because the payments were made in so many, merely small dribs.

While the property was so long under the heavy cloud of debt, of course, there was not much to spare for needed improvements. Hence, if the parson wanted anything done to it, he had to bear the expense. Thus, if he wanted a garden, he had to inclose the lot at his own cost. The first stable was built out of the material of the old church, which had stood upon this lot. The building committee were Adam Turney and Simon Drum, and they had, it is said, a serious and difficult duty to perform. Time of course, brought repeated demands for repairs. A new stable took the place of the old one; and a new slate roof and fresh paint were put upon the house. The inside repairs were all made at the personal expense of the pastor.

People and pastor of the charge may well feel thankful to the departed fathers for the deep interest they manifested in its material as well as spiritual welfare. When men, by no means as rich as some of their descendants are now, gave in sums of forty or fifty dollars towards such a project as the building of a home for



their pastor, it showed some earnest love for the cause. This was all the more remarkable in those early times, when the erection of such a parsonage was an unheard-of thing in this part of the state.

Of late years, parsonages are more necessary to the well-being of a charge and the comfort of the pastor, than in former times. It saves high rents, it provides a sure home for the parson and his family, and it cures the inconvenience of repeated removals from house to house, to which ministers are sometimes subject—even when no suitable ones can be secured. The planting of trees, shrubs, vines and flowers at the parsonage, beautifies the home and rewards with shade, fruits and many home pleasures. Thus, what the minister and family have done, in improving, preserving and embellishing the grounds and the parsonage within, will not be lost. May Dr. Hacke and his family long continue to enjoy the fruits of their parsonage labors.

Parsonages and churches, as things now go, last longer than average pastorates. Here, as in other respects, one man sows and another reaps. The parson's home is a sort of priest's portion; and while "men may come and men may go," here is a landmark of the fathers that remains.

#### IV. THE MANOR CONGREGATION.

Denmark Manor, a fine tract of land lying from eight to twenty miles west of Greensburg, was so designated by the Penns. This part of the county is at home called simply "The Manor." Hence the name of this particular district.

This settlement very early contained among its hardy pioneers a goodly number of Germans. Here were the

Degardens, Brinkers, Nelighs, Lauffers, Finks, Eberhards, Snyders, Berlins, Byerles, Kemerers, Kistlers, Heislars, Keisters, Knappenbergers, &c.

Many of the immigrants came from Northampton, York, Adams, and Franklin counties, and some from Maryland. In the East, they and their friends were strongly attached to the Church of their fathers. They would, therefore, go far to hear the gospel, and long distance was no great obstacle to their public worship of God. For years, the members of the Reformed Church in this section belonged to the Brush-creek congregation, one of the oldest in western Penna. They would come from Pukety run, Beaver run, and from beyond Delmont. But these distances being found so inconvenient, they afterward resolved to organize a congregation at a place more accessible to themselves and their children.

Nothing is on record of their action prior to December, 1809, when a building committee was appointed to erect a house of worship. Paul Neligh and Adam Kemerer, Reformed, and Christian Eberhard, Lutheran, constituted said committee. Bezahl-meisters, paymasters for the work, or treasurers, were Jacob Brinker, Reformed, and Michael Fink, Lutheran. Possibly, the organization may have taken place as early as 1808. At all events, a beginning was made late in the fall of 1809 in preparing material for the new building. By some advice, evidently from the outside of those honest Germans, an application was laid before the Legislature for the passage of an act granting the holding of a lottery, for the purpose of raising building funds for the new church. This request was, however, denied; for

which we owe hearty thanks. Though such means were frequently resorted to in former years, by other denominations for the raising of benevolent funds, it were a sad reflection to know that any of our churches were built by lottery schemes.

January the 12th, 1811, more than a year after the above committee was appointed, a contract agreement was entered into for the erection of the new church. Its size was to be 38x46 feet. For doing the mason work \$225 was to be paid the contractor, Peter Henkel; and on May 15th, 1811, the work was accordingly begun. The committee furnished the material, such as stone, brick, mortar, scaffolding, and the boarding for the workmen. The corner-stone was laid by the Revs. Steck and Weber, on the 3d of June following. Rev. Dr. Hacke infers this, from the fact that Michael Fink's receipt-book notes on that date, that the offerings at the corner-stone laying were \$99.08. Considering the times, this is an index of the liberality of the people, and the hearty Christian interest which they then felt in such a work of faith, as rearing a building to the honor of the Most High. Peter Kaiser undertook the collecting of funds for paying the mason's contract in full.

Jacob Dry contracted with the building committee, December 24th, 1813, at \$600, for doing the joiner work, the painting and glazing. All the material needed, and a dwelling for the contractor was to be furnished him. The work was to begin by the 12th of May, 1814. He was paid in full for his work June the 7th, 1815; about which time, no doubt, the church was finished and dedicated. A debt, however, for materials still remained as late as the fall of 1825, when it was paid by subscription.

Large churches in Germany afforded models for those far humbler structures of east Pennsylvania ; and these in turn were patterns for the still ruder edifices erected here. All followed the idea of a churchly style ; having an altar, a pulpit with sounding-board above, and galleries around three sides of the house. Other denominations, as Presbyterians and Methodists, then only had "meeting-houses," without an altar or any distinctive church emblems, and using only a common stand or table. In our small churches built in early times, the architectural proportions of the grand old European models, were not duly observed ; and so of course much of the effect was lost. Venerable fathers themselves, living in rude log-cabins and rough houses, had but little æsthetic culture. In those days hardly a brick house, or even a respectable frame building could be found. Carpets, easy chairs, sofas, lace curtains and the like were unknown in the entire neighborhood. Hence, their tastes as to church buildings were consequently crude. But they did the best they could under the circumstances.

Now we find their children in changed conditions, with great improvements. Substantial, neat, and even fine dwelling-houses are multiplying. In these homes of growing wealth are found comforts and luxuries. But as yet they have still to worship in the old church. Let the children do what their fathers did—build for God a house equal to their means.

The church grounds were owned by Conrad Knappenberger and Jacob Brinker, from whom two acres were at first bought ; and afterwards, more was added by purchases from Paul Brinker and Jacob Lauffer.



Universally the German churches had also a school-house near by. So it was here at the Manor. The German school-teacher at this place when Dr. Hacke came into the charge, was Andreas Almose, who also led the singing of the congregation. After the school-house was in part turned into a dwelling, it furnished a home for the sexton. The old structure is now more than sixty years of age.

Introducing stoves into the old churches caused in some places quite a commotion and no small degree of trouble. This was one of the vexed questions in the early part of the present century. We have heard of one instance, where two nicely polished stoves were, after long discussion, placed in the church; and, although no fires were kindled the first Sunday, yet the people were uncomfortable; and before the services ended several persons fainted and were carried out for recovery from the stifling air caused by the stove nuisance!

This change at the Manor church, as elsewhere in the Greensburg charge, was made during the present pastorate. In the severest winter cold, the public services were held in the old log school-house; which, "when no school was kept, was a convenient and common retreat for the neighbors' sheep, which sought shelter there." The windows furnished insufficient light; and the old benches, splitting at the auger holes, or losing a leg, would sometimes, when heavily crowded, break down in the midst of the solemn services, causing some most ludicrous interruptions.

From such considerations, among others, it was finally determined to introduce stoves into the church. But



there the difficult problem then was, how to get rid of the smoke. There were in this church, as in those elsewhere, no flues or chimneys built; for it was strictly after the Eastern pattern. Jacob Brinker had stoutly remonstrated against this omission.

As the smoke had to be passed out somehow, they would perhaps first run the end of a pipe through a broken window-pane, or other opening. In this instance, they put the pipes out over the two doors. But, as, after trial, this was found not to answer the purpose, one was then put through the wall on either side of the pulpit. This, it is true, gave some warmth to the minister; but, when the wind came from that quarter, it put him under a cloud sometimes, greatly to his discomfort. According as the wind blew, the house would be filled with smoke, not of incense, well nigh suffocating the pastor and incensing the people to tears. Then the pipes were taken at the next trial, through the ceiling and out through the roof; but this at one time set the house on fire—so, at last the chimney was built, and relief was thus obtained.

Zeal for the language and customs of the fathers was shown by the Manor people, in giving their children a religious education, after the manner in which they themselves had been trained. When there was no highway to the East, but only a pack-saddle path through the mountainous wilderness, they sent thither for a teacher; and also, when his term of service ended, had him safely re-conveyed back again. The truths of the Bible, especially of the New Testament, with the doctrines of the Catechism, were regularly taught to the children in the parochial school. The services of

the school were opened with singing and prayer. Then came the general reading of the holy Scriptures. These fundamental trainings awakened real desire to hear and learn more perfectly the teachings of the word of God.

Though ministers were then few and the means of grace in the Church not so much within reach as now; yet the people made diligent use of their scanty opportunities. Distance was then not so great an impediment to the attendance at divine service. Many of the people then, yet walked these long miles to the house of God on the Lord's day. Indeed, it was a pleasant sight to see them coming through the woods, meeting each other in the interchange of friendly greetings as among Christian brethren. Then they would enter the house of worship in a reverential manner. There they devoutly prayed and joined heartily in the singing by the whole congregation. They listened with full attention to the preached word. And after service, they returned to their homes with Christian thanksgiving for the grace of the gospel and the divine mercies bestowed.

Great was their love for the Church, and their attachment to the minister was strong and sacred; and that love was in turn reciprocated by him. When the minister took charge once, it was meant that he should stay and serve; it was fully intended as a life settlement. Neither he nor they thought of soon making a change.

Children were then taught and trained to obey their parents in the Lord. So that, when the proper time came for their catechisation, the children of the covenant, consecrated in early baptism, were readily sent to the

“Kinderlehre” in the catechetical class of the pastor. And they always obeyed. Even if at first they did it reluctantly, they came in due time to do it heartily as unto the Lord. A mutual attachment was formed between them and their pastor; and this usually lasted for life. Why should not children now obey in this matter, as well as in other things?

Parents, of course, bid their children do this or that; to labor, to attend secular school, and form correct habits for this life. Should they not also exercise the same rule and authority over them, in training their souls for the higher life in the fellowship of the saints here and in the spirit world? But many parents in these latter days, when it comes to the time for catechisation, act as if the wilful child must first be consulted. If foolishness be still bound up in the heart, and he is disinclined to choose this “better part” of Christian nurture, he is indulged in his carnal inclination; and thus, alas! may never become a full member of the Church. Thus, baptismal grace is made of none effect through lack of true Christian nurture; and both parents and children fail of God’s gracious covenant.

Other things have also changed; some indeed for the better. Learning has become more generally diffused through the community and among all classes of the people. The young in the Sunday-school are in some measure prepared to receive more intelligently the particular pastoral instruction in the doctrines and duties of our holy religion when they come to the catechetical class. The preacher has not now at least to consume his time as in many instances formerly, in teaching mere letters. Singing has been much improved among the young

people. Religious reading is provided in many families. Objects of Christian beneficence, particularly missions and the care of the orphans, are encouraged by more liberal education in all Church work. More interest is felt in our colleges, seminaries, and in the meetings of the Classis and Synod.

Altogether, we can look forward to a brighter future. Meanwhile, let all cling to the old land-marks; but at the same time, let each make room, too, for what grows regularly in new life from the old faith and customs founded on the Bible, taught in the Catechism, and held by the Church.

The people are still in a transition state as to language, from German to English. But here, as in the other parts of this charge, the Rev. Dr. Hacke need not, as some others have had to do, return with his people to the old paths. Since they have never forsaken them, there is no need for the humiliation of return. For this, they are not sorry. For, if in times of religious excitement, they were charged on some apparent ground, with being formal and lacking in spiritual life; they may at least humbly rejoice, that after the wild fire among others had spent its force, these people who accept the Bible principle of Christian nurture had no "burnt district" to mourn over, and are now still living a life of faith in the Lord Jesus.

For many years this Manor congregation has had a flourishing union Sunday-school. It is now in good condition. The people are ready to communicate in all good things. Contributions to the Classical treasury for general benevolence on the annual apportionment were \$119 last year.



Hill's congregation, and also that at Delmont, formerly Salem, are the daughters of the Manor church. But lately other great losses in numbers have also befallen this congregation, by numerous removals to neighboring places, as to Manor Station, Scottdale, Greensburg, &c. Yet notwithstanding this, there has been real growth. The first communion held here by the present pastor numbered only eighteen members. In 1823 they had increased to sixty-five. The highest number of communicants ever recorded here was one hundred and eighty-five. At the last administration of the Lord's Supper there were one hundred and fifty-eight guests present—and some of the membership were absent.

Pastoral services rendered to this people, it is hardly necessary to add, have been by the same ministers who have been mentioned in the sketches of the other congregations of the Greensburg charge. Of course, this particular congregation, since a few years after its organization, and especially the present generation of members, from the oldest now living to the last baptized infant, have been almost exclusively under the Rev. Dr. Hacke's remarkable pastorate; so that this may be known distinctly as the fruits of his long service. Here, the divine promise, during all these years, has been verified, sealing the work of Christ's ministry: "Lo I am with you always, even to the end of the world."

#### CONCLUSION.

General remarks made in the foregoing sketch of one particular congregation in the Greensburg charge, are often quite as true with reference to the others. There



were certain experiences common to the age, of which all had their share; so that what is mentioned in giving an account of the one, in some marked characteristic, need not be repeated in form when treating of another. In this way we get an idea of the early life, trials, success and growth of these churches in the whole charge. The hardy fortitude, the frugal economy, the primitive simplicity, the self-sacrificing faith, and unyielding fidelity to the truth are everywhere to be noted in these old-time Reformed Christians.

A few points common to all, which were not specially treated of in particular cases, may furnish wholesome lessons from the facts set forth in this brief history.

I. The fathers had a pious care for the religious training of the young. Crude as were their notions about some things, in the fundamental idea of Christian nurture, they furnish a noble example worthy of imitation. With every church, they joined a school-house. Indeed, as a rule, the beginning was with the school; even before they could erect a house of worship. If the two could not be had at once, for the time being, there came first the school-house provided for the instruction of the young, and in the same building they held their worship. This was not only for secular education as such. Theirs were parochial schools, where the religious life of the Church ruled all else.

When we consider that this was the case, a hundred years ago, when with other people of the scattered frontier settlements, schools were not common, if at all known, it is all the more remarkable and to the credit of these plain German fathers. Other denominations were not then so careful to provide the means for the

education, particularly the religious education of the young. Their places of worship had not the school-house always standing beside.

Parochial schools, with whatever defects that may have been found in them, had then indeed some excellent elements, not yet reached by the much-boasted and very much more expensive common-school system of this age. One of the Protestant German's main concerns was to provide for the Christian nurture of the children; without which all other learning, of whatever scientific measure, is vain—if not harmful. Bible and Catechism, with singing and prayer as divine worship, were first essentials. All other school duties were subordinated to these, and the whole school was first and last regulated from this stand-point. Instruction of the young thus starting with the truths of the Bible and teaching our “only comfort in life and in death,” as revealed in the grace of the gospel, gave a healthful direction to the moral growth of the rising generation. This is of more real value than all the godless instruction of modern schools.

This primitive education in the parochial schools helped to make strong, honest, Christian people and good citizens. In this view, these early Germans and their descendants were always, even in straitened circumstances and environed with outward difficulties, the hearty advocates and patrons of sound education; in which they uniformly included the Christian element. Let this record stand therefore, as their memorial monument.

II. These fathers meant their work to stand. They laid large and solid foundations. They provided ample

means to last, for both Church and school purposes. They secured sufficient land on which to erect buildings thus to be used by themselves and their children. Had those properties all been kept and the resources rightly husbanded, larger results might now appear. Each congregation, in the course of time, could doubtless have its own pastor and parsonage, as well as church building. No doubt this was meant to be the ultimate object, when the lands were first secured.

In some of their records the documents read that the property is "to remain forever, for Church and school purposes, to the end of the world." And again, in another place: "the same as a place of worship, school, and burying-ground forever, during ages, and as long as the sun and moon shine, or waters run and trees grow." That will last through the succeeding centennials.

Whether or not they made due allowance for the mutations of human affairs in the ages following, by which historical changes must be made, does not appear; but at least their firm intention of making the present work stand, is clearly put upon the record. Places of worship located then may in the course of years be found ill adapted for the gathering of the people. In such cases, it would certainly be more profitable to sell inconveniently located properties, rendered measurably useless, and put the church where it would do the most good in a community. Intentions of the pious forefathers would thereby be fully carried into effect.

For school purposes, these originally devoted properties are now already practically lost. The good intentions of the founders might be more faithfully followed

in spirit by devoting the fruits of their donations, in full harmony with the original plan, to the future educational purposes in the Church under another and more general form. Endowments could thus be made to work for good through the ages.

III. All their Church properties were held in union between the Reformed and the Lutherans. This grew out of the nature of circumstances holding at that time. In Germany and in east Pennsylvania many families of these twin Churches of the Reformation were intermarried. The original sharp controversial differences had to a great degree subsided into broader fraternity. The two denominations were practically much alike in origin, history, customs, language and worship. They mutually intermingled freely in social and religious life. Their aims, trials, dangers, hopes, fears, and gains were one.

Being each weak then in numbers, and so unable at that time to build separate churches for each denomination's own scattered people, they joined both hands and means in the work. Neither Church had ministers enough to supply every small congregation with its own service, if but only once a week. In most cases, indeed, every four weeks, or at longer intervals, was as often as they could hold service. Hence, living in the same community, they could reciprocally attend each other's service held alternately in the same house of worship. Thus, at the same time, whether the appointment, were by a Lutheran minister on one Sunday in each month, and by a Reformed minister on a Sunday at an interval between, the same mixed audience would be present at the church.

So, too, the same school-master taught all the children of the two denominations; the Catechism of the Reformed Church, to the children who were designated to be trained in that system of doctrine, and the Lutheran Catechism was as carefully taught to the children sent by Lutheran families. Sometimes children of mixed families were divided between the two systems of faith held respectively by the father and mother; so that some were taught by the school-master as Lutherans, and others as Reformed. Then, too, if the minister of the one Church were more popular, more partizan, or of greater personal influence than his colleague of the other—he could get most of the children to attend his “*Kindlerlehr*” and confirm them in that faith.

Generally this union relation was respected and worked harmoniously. But it is always liable to friction, if not indeed to engender party jealousy, and become subject to proselyting. As long as there was any remote hope of a final organic union of the two Churches, even after the first necessities for this state of things had passed away, it was all well enough. But now that the congregations of both sides in the “*Union*,” have grown stronger, the supply of ministers more nearly meeting the wants, and the material ability of each party enabling them to support their own minister and their own worship weekly; the primitive necessity for these union church properties, is not to be considered as forever binding. The ecclesiastical courts of both these Churches have repeatedly recommended that this old source of inter-denominational complications be simplified, and, as far as possible, avoided. As in the early Christian times, let each Church have its own pas-



tor; which will enable each branch of the Church to live, like families, every household in its own home. Like the—

“Star that maketh not haste,  
That taketh not rest,”

history will surely bring that day. Meanwhile let grace, mercy, and peace, from the Father, the Son, and the Holy Spirit, abide with the people of the living God, to whom be all the praise and glory. Amen.

MT. PLEASANT CHARGE.

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*BY REV. D. B. LADY.*



## MT. PLEASANT CHARGE.

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A FIELD of pastoral labor, known as the Mt. Pleasant charge, was arranged as early as 1816 or 1817. It consisted at that time of eight congregations, viz.: Mt. Pleasant, Schwab's, Kindig's, Ligonier Valley, Muehleisen's, Seaner's, Yockey's, and Bøehmer's. The charge was changed at different times. Yockey's and Bøehmer's were taken off, and the congregations at Donegal, Indian Creek, and Youngstown were added. There was also a congregation at Barren Run, which belonged for some time to this pastoral charge and perhaps others.

As at present constituted the charge is composed of four congregations, viz.: St. Peter's, St. John's, St. Paul's, and Zion's. This arrangement was effected in 1864. For several years afterwards the pastor also supplied a small congregation at Donegal.

The charge was served from 1864 to September 1st, 1869, by Rev. J. A. Peters. He received some assistance during the first few years of his pastorate from Rev. E. H. F. Voigt, the old pastor, who preached in the German language whenever it was required. On the 10th

of October, 1869, Rev. A. J. Heller became the pastor, and continued in this relation up to March 5th, 1872. The installation of Rev. Heller took place in the college chapel at Mt. Pleasant, the committee of installation being Revs. T. J. Barkley and H. F. Keener.

The present pastor, Rev. D. B. Lady, was ordained and installed on the 14th of July, 1872. The services on this occasion were held in St. Paul's church, and were participated in by a very large audience. The officiating ministers were Revs. W. E. Krebs, J. W. Love, and J. I. Swander.

The charge has been steadily growing in membership and Church life from the beginning. In 1864, two hundred and twenty-six members were reported. The present number is two hundred and eighty. A new church was built in 1872, and in 1873 a lot was purchased and a comfortable parsonage erected thereon. The joint consistory was organized and a constitution for the government of the body adopted in December, 1864. In 1866, the apostolic plan of systematic benevolence was adopted by the joint consistory, and it has been in successful operation in the charge to the present time. From \$175 to \$225 are contributed in this way annually to the different charitable enterprises of the Church. A salary, ranging from \$700 to \$900 a year has been paid to the pastor for his services. The present salary is \$800 with the use of the parsonage.

1. ST. PETER'S CONGREGATION.—This congregation was organized in 1864, at Mt. Pleasant, in what was then known as the "Westmoreland College" building. It received the name of "All Souls." This was changed in 1871 to its present designation.



The congregation worshiped in the college chapel from 1864 to the 9th of April, 1871, when this building passed out of the hands of the Reformed Church. For the next year the school-house on Bunker Hill, east of town, was used as a place of worship. During this year a new church was built on Main Street just east of the Borough line. The building was dedicated on the 17th of April, 1872. A small debt remained on the church for some time, but was finally cancelled about three years after the dedication. This enterprise was begun and pushed almost to completion under the ministry of Rev A. J. Heller, and the existence of this church is due largely to his zeal and energy. The building is constructed in the Gothic order, and is a neat and comfortable place of worship.

The congregation was organized out of students at the college and material belonging to St. John's and Zion's congregations, the former at a distance of two, and the latter four miles from town. The names of the first consistory are: Elders, Benj. Kemp and C. H. Poole; Deacons, Geo. Hartzel, Jr. and John S. Levan. Twenty-eight members were present at the first communion, eight of whom were students at the college. The congregation was organized therefore with a resident communicant membership of perhaps twenty-five.

The confirmations since the organization number fifty-eight. Of these thirty-three belong to the pastorate of Rev. J. A. Peters, and twenty-five to that of Rev. D. B. Lady. Thirty-nine members have been received by certificate since the organization, seven under the ministry of Rev. Peters, five under that of Rev. Heller, and twenty-seven under that of Rev. Lady.

The highest number present at one communion was sixty-nine. This occurred in October, 1873. The present number of communicant members is sixty-four. The baptized members number eighty-seven.

The officers are : Elders, William Barnhart and John Weitzel ; Deacons, Geo. Hartzel and John M. Lease.

A Sunday-school has been sustained in the congregation from the beginning. The number of scholars vary from forty to sixty. The present number of teachers is eight. The Superintendents are J. H. Keim and S. P. Zimmerman.

The succession of pastors is identical with the succession in the charge, since 1864.

There is nothing either particularly encouraging or discouraging in the prospects of this congregation. The town in which it is located is more than usually well supplied with churches and the accompanying means of grace. Five of the other denominations hold services every Lord's-day morning and evening, whilst we can hold but one regular service every other Lord's-day. The progress of the congregation will depend largely upon a natural growth. The greater part of the material must come from its own families.

2. ST. JOHN'S CONGREGATION.—This congregation was formerly known as "Kindig's." It is impossible at this late day, and in the absence of Church records, to fix the exact date of organization. In Harbaugh's *Fathers of the Reformed Church*, it is stated, upon the authority of original documents, that Rev. John William Weber, the first resident Reformed pastor in this region, arrived here in 1782, and took charge of four congregations, viz., "one in Pittsburg, two in Hempfield

township, Brush-creek, and Harold's, and one in Mt. Pleasant township." It is a question whether the congregation in Mt. Pleasant township referred to is this, or the St. Paul's congregation in the same township near Pleasant Unity. It is possible that this is the congregation spoken of. The probabilities however are that it is not. If it is, the congregation was in existence as early as 1782. It may not have been regularly organized at that time. But it is reasonable to suppose that an organization was effected shortly after the settlement of a pastor. If this congregation was not one of the original four over which Rev. Weber was regularly placed, it may still have been in existence at that time, or may have come into existence shortly afterwards, for it is further stated in regard to pastor Weber, that he visited a number of neighboring infant congregations, extending his journeys into Allegheny, Washington, and Fayette counties, where he instructed the young, administered the sacraments, and preached the Gospel. It may be taken for granted that this was at least one of the "infant congregations" which were favored with the occasional ministrations of Rev. Weber. And hence we may say with a reasonable degree of certainty that the organization of this congregation took place about the year 1782 or 1783.

If the above conjectures are correct it is probable that the congregation was served, at least in an occasional way, by Rev. Weber until the year 1816. There are persons still living in the neighborhood who remember that he preached in Daniel Kintig's barn and also in the first Kintig's church. From 1816 to 1829 the congregation was served by Rev. William Weinel.

A Church record, begun by Rev. Weinel in 1821, is in existence. His last communion in the congregation was held on the 6th of June, 1829. His successor was Rev. N. P. Hacke, whose first communion took place Nov. 28th, 1829. In the latter part of 1831, or the beginning of 1832, he was succeeded by Rev. Adam Byers. Rev. H. E. F. Voigt took charge of the congregation in the latter part of the year 1832 or the beginning of 1833, and continued in the office of pastor till 1864. In 1857, Rev. L. H. Keafauver became English supply for this congregation. He was succeeded in 1859 by Rev. C. C. Russell. In July 1861, Rev. F. K. Levan became joint pastor with Rev. Voigt. He was succeeded by Rev. J. A. Peters a short time before the close of Father Voigt's ministry in 1864, at which time he became sole paster. The succession of pastors from this time on in the congregation was the same as that already described for the whole charge.

The place of worship of this congregation is two miles north of Mt. Pleasant on the Pleasant Unity road. The land was donated for church and school purposes by four men, Daniel Kintig, who lived on the farm on which Daniel Ruff now lives; Henry Fisher, who lived where Peter Rumbaugh now lives; Andrew Smull, who lived where Jacob Fisher now lives, and John Deeds, who lived where John Rumbaugh, Sr. lives. The four farms joined at a point near the spot occupied by the present church, and each one gave a half acre to form a lot for church and school-house.

The first church was small, built of logs, and used for both church and school-house. It is still standing, and is used at present as a dwelling-house. About the



year 1827 a brick church was erected, which was superseded by the present building. The last house was consecrated free of debt in the autumn of 1861. The property has been owned and occupied from the beginning conjointly with a Lutheran congregation.

The first communion roll in existence is for the year 1821. It numbers twenty-seven, including thirteen confirmed the day before. Thirty-nine persons were confirmed by Rev. W. Weinel between 1821, when he began the record, and 1829, when his ministry closed. The highest number present at any communion during that time was forty-six; this was in the year 1828. During Rev. Voigt's ministry thirty-four were confirmed. The highest number of communicants occurs in 1843, and is fifty-four. During Rev. Kefauver's ministry ten were confirmed. The highest number at communion was forty-four, in 1859. Under Rev. Russell's ministry the highest communion roll, that for 1860, numbers forty. Rev. Levan confirmed eight persons, and the highest number at communion in his time was fifty-one. This was in 1862. Rev. J. A. Peters confirmed eighteen. In 1854 the communicants numbered fifty-four. This seems to have been a joint communion of this congregation and the one recently organized at Mt. Pleasant. Under Rev. Heller's ministry there were ten persons confirmed, and the highest number on the communion roll is thirty-two. The confirmations under Rev. Lady's pastorate are twelve, and the largest communion roll is forty-seven.

Since the beginning of the Record in 1821, eighty-seven communions have been held, and the average attendance at communion has been  $29\frac{2}{3}$ . The present



communicant membership is forty. The unconfirmed membership is twenty-nine.

The officers are: Elders, Isaac Shupe, and Christ. Sandals; Deacons, J. A. Byers, and L. B. Shupe.

It is probable that the congregation will be able to hold its own, as it has done for the last half century, and perhaps make some advance, especially if the members continue faithful in their allegiance to the Church of their fathers, and bring up their children in the good old Reformed paths. Some losses were experienced in making the transition from the German language to the English. The organization of a congregation in Mt. Pleasant, but two miles away, although for the interest of the Church in general in this section, was unfavorable to the growth of this particular congregation, as a considerable amount of its material, both active and prospective, was absorbed by the new organization. It is not likely that any such obstacles to progress will be met with in the near future. We look forward to a period of natural and healthy, though not rapid growth.

3. ST. PAUL'S CONGREGATION.--This congregation is known also as "Frey's" and the "Ridge." The first name is derived from the fact that a Frey family owned the farm, for many years, from which the land was taken upon which the church is built. There are still three families of Freys living within sight of the church. It is called the Ridge church perhaps because it is but a short distance from Chestnut Ridge.

The St. Paul's congregation is perhaps the oldest congregation in the Mt. Pleasant charge, and one of the oldest in Westmoreland Classis. It is the opinion

of Rev. N. P. Hacke, D.D., who has been pastor of a charge in the Classis since 1819, and to whose charge this congregation belonged for many years, that this is the congregation\* referred to in *Fathers of the Reformed Church*, as one of the four taken charge of by Rev. John William Weber in 1783. In a letter to the present pastor of the Mt. Pleasant charge, dated November 24th, 1876, he gives the following reasons for this opinion: "The first church in which the congregation worshipped was built upon the farm formerly owned by Caspar Weaver, a relative of Rev. Weber; the largest number of Reformed members, principally from Northampton county, where Rev. Weber preached in the first years of his ministry, resided in this neighborhood; the so-called Sewickly settlement was at an early day very German; Rev. Weber, soon after his arrival in these parts, is known to have held catechization in the vicinity of the first and second churches; and, lastly, a Mr. Fiskeys, from this neighborhood, was sent with a team to Northampton county to move Rev. Weber to Westmoreland county."

If this opinion is correct, St. Paul's congregation was in existence as early as 1782. If not fully organized at that time, the probabilities are that a regular organization was effected soon after the arrival of Rev. Weber. Unfortunately the records of the congregation have been preserved only as far back as 1849. Another Church book, dating much farther back, was in existence, but was taken away from the church during the war, for the purpose of determining the ages of certain persons whose baptism was recorded in it. Doubtless

\* In Mt. Pleasant township.

it fell into the hands of persons who did not know its value. It may have been destroyed as so much waste paper.

We know, however, from other sources, that Rev. Weber served the congregation up to the time of his death in July, 1816. His last sermon was preached in St. Paul's church but two weeks before that event took place. Of the fruits of his labors we can give no accurate account owing to the absence of records. But there is reason to believe that his efforts to build up the kingdom of Christ in this community were successful. The subsequent prosperity of the congregation argues that a good foundation must have been laid by him. The thirty-four years of his ministry, followed as they have been by the faithful labors of subsequent pastors, have made the congregation what it is to-day.

Pastor Weber was succeeded some time after his death, by Rev. Henry Habliston, who preached in the congregation probably about two years. We have no record of his labors.

In 1819, Rev. N. P. Hacke took charge of the congregation and served as pastor till 1863. Shortly afterwards the present Mt. Pleasant charge was formed, and St. Paul's congregation becoming part of it, was served by the successive pastors mentioned in our sketch of the charge.

The first church used by this congregation as a place of worship, was built upon the former farm of the late Caspar Weaver. Afterwards a house of worship was built on the site of the present edifice, one mile and a half south of Pleasant Unity. This church was built of logs, and was for a long time without gallery, pulpit,

altar, or pews. Subsequently, through the exertions of some of the leading members, these were supplied. Afterwards the building was also plastered on the outside, which made it for a time look more respectable. The present brick church was built in 1846 under the pastorate of Rev. N. P. Hacke, and his colleague, on the Lutheran side, Rev. Jonas Mechling. It has since received a new roof, been repainted and frescoed, and is now altogether one of the best and most comfortable country churches in the county.

The first communion roll in the present "Church Book," numbers sixty-three. In 1849, one hundred and seven persons communed. In June, 1859, one hundred and fourteen, and in October, 1859, one hundred and five names are recorded. These are the highest numbers communing in the pastorate of Rev. N. P. Hacke. During his ministry three confirmations are recorded, numbering altogether forty-one persons. There were undoubtedly other confirmations during this time, of which no separate record was made. Three classes were confirmed during the ministry of Rev. J. A. Peters, aggregating twenty-nine persons. The highest number of communicants partaking of the Lord's Supper, at one time, in this pastorate, was eighty-eight. One class, numbering thirteen, was confirmed by the Rev. A. J. Heller, and his largest communion was held in 1871, eighty-eight members participating. Under the ministry of Rev. D. B. Lady, up to the present time, forty-seven persons have been confirmed. In May, 1874, one hundred and three, and in October, 1875, one hundred and three names are recorded on the communion roll.



The present number of communicant members is one hundred and forty. There are eighty-three baptized members.

The names of the consistory are: Elders, Simon Brinker and William Truxal, Sr.; Deacons, Aaron Ankeny, Michael Poorman, Jr., and J. B. Frey.

In 1861, a division took place in this congregation. About one-third of the members withdrew and were organized into the St. Luke's congregation of Pleasant Unity, and connected with the Latrobe charge. Both congregations have prospered since the separation, and each one now numbers almost as many members as the old organization did before the division. Pleasant Unity and vicinity may be said to be one of the strongholds of the Reformed Church in Westmoreland county.

The first Sunday-school connected with this congregation was held in a large room over a distillery on the farm of the late William Fisher, about two miles from the church. It was afterwards moved to the church. This was about forty years ago. 'A union Sunday-school, kept open only during the summer season, has been sustained in the congregation, more or less successfully since that time. In the spring of 1875 the Lutherans organized a separate school. In 1876 similar action was taken by the Reformed congregation. There are ten teachers, and from sixty to seventy scholars connected with the school. Samuel B. Fisher and Simon P. Truxal are the superintendents.

4.—ZION'S CONGREGATION. This congregation was formerly known by the name of "Schwabs," afterwards, changed to *Swopes*. The name was probably taken from the name of a family in the neighborhood. The



name of the family was doubtless derived from the country in Germany from which they came—*das Schwaben Land*. The congregation is now called "Zion's." The church is located four miles southwest of Mt. Pleasant, about two hundred yards to the right of Ragentown road.

The congregation was organized, it is supposed, about the time of the organization of the St. John's congregation, and its early history was probably very much the same. A "Church Book" was begun by Rev. William Weinel in the year 1822. Further back than this there are no records.

A log church which stood in the grave-yard on the right of the road, was used for many years as a place of worship. A brick church was built on the opposite side of the road, on land donated by Mr. Jacob Leighty, about the year 1862. It is a neat, comfortable and substantial edifice. In the summer of 1872, the inside received a coat of paint, the chancel was carpeted and other improvements added.

The congregation was probably organized by Rev. Weber. It was afterwards served by Revs. Weinel, Voigt, Keafauver, Levan, Russell, Peters, Heller and Lady. Rev. W. Weinel took charge of it, most likely, about the year 1817. He continued pastor until 1825. He may have preached in the congregation after this date, but no communions are recorded as held by him later than 1825. A communion was held on the 15th of July, 1827, according to the record, at which Rev. N. P. Hacke officiated. A communion was also held on the 19th of April, 1829, and another on the 22d of November, by Rev. C. Zwidler. These are the only

communions held, or at least the only ones recorded, between 1824, when Rev. Weinel held his last, and 1835, when Rev. Voigt held his first communion. It is probable that there was no stated preaching between 1825 and 1835. Rev. Hacke supplied the congregation occasionally. Rev. C. Zwidler may have been pastor during the year 1829.

Rev. Voigt preached here till 1864. From 1858 to 1860, Rev. H. L. Kefauver was English supply, holding a service in this language once every two months. In 1860, Rev. C. C. Russell succeeded him. In 1861 Rev. Russell was succeeded by Rev. F. K. Levan, who continued in the office of English supply or assistant pastor till 1864, when, Father Voigt being disabled, the congregation became part of the newly-formed Mt. Pleasant charge, and was placed under the sole pastoral care of Rev. J. A. Peters. The succession of pastors from this time has already been indicated.

Under the ministry of Rev. W. Weinel, especially from 1822 to 1825, the congregation seems to have enjoyed a season of great prosperity. In 1822 twenty-three persons were confirmed. Two years afterwards there were twenty-five confirmed. There were forty-five persons present at communion in 1835. During the vacancy between 1825 and 1835 the congregation no doubt became somewhat scattered. At the communion held by Rev. Zwidler in 1829, twenty-eight persons communed, including nine who were confirmed on the occasion. The communicants during Rev. H. E. F. Voigt's ministry ranged from ten to thirty-two. The congregation probably numbered from forty to fifty members during this time. It must be remem-

bered that only the names of those actually communing are recorded.

No separate record was made in this book by Father Voigt of the names of those who were confirmed. Hence the number cannot be ascertained.

English services were first introduced into the congregation by Rev. Kefauver in 1858. In 1859 a class of fifteen were confirmed, and the congregation took a new lease of life. In December, 1865, under the pastorate of Rev. Peters, eight persons were confirmed. In May, of the same year, forty-one communed. In May, 1871, Rev. Heller being pastor, three persons were confirmed and thirty-four communed. The number of confirmations under the pastorate of Rev. Lady is twenty, and the highest number present at one communion is thirty-nine. The congregation numbers at present forty-eight confirmed and twenty-five unconfirmed members.

The consistory consists of, Elders: Peter Steinman, Jacob Leighty, Sr., and M. J. Leighty; Deacons, M. M. Leighty, Jacob Felgar and Geo. S. Lowe.

The prospects of the congregation are perhaps as encouraging as they have been any time within the last fifty years.

A Sunday-school, numbering from sixty to eighty scholars and from eight to ten teachers, has been held during the summer season for the last three years. M. M. Leighty and J. R. Leighty are the superintendents.



LATROBE CHARGE.

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*BY REV. J. I. SWANDER.*





# LATROBE CHARGE.

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BY REV. J. I. SWANDER.

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THIS Charge was organized in 1869. It has had but one and the same Pastor through the seven years of its history. During that time it has had an increase of membership from two hundred and thirty to three hundred and twenty. It is composed of four congregations, viz: LIGONIER, YOUNGSTOWN, PLEASANT UNITY, and LATROBE.

1. LIGONIER CONGREGATION.—Ligonier Valley embraces the south-eastern portion of Westmoreland county, and is situated between Chestnut Ridge and Laurel Hill. In this valley the Rev. John William Weaver, the first Reformed missionary west of the Allegheny mountains, preached the Gospel of Christ to the pioneer fathers and mothers who settled in these forests a hundred years ago.

But little is known of Rev. Mr. Weaver's labors in this part of Pennsylvania. His acts and proceedings are not upon record. His self-denials and hardships will ever remain a rich part of the Church's unwritten history. It is, however, well known, both through tradition and fragmentary records, that he distributed a portion of his time and labor in Ligonier Valley. This was previous to 1816, when he departed this life in the full hope of the faithful missionary's reward.

His immediate successor was Rev. William Weinel. Mr. Weinel took charge of the work on the 26th day of April, 1818. He labored in the "Valley" until June, 1822. During his ministry, a church was built about two miles south-west of the place now occupied by Ligonier borough. This church was built and owned by the Reformed and Lutheran people of the neighborhood. It was called the "Old Dutch Meeting House." It was a rude house, but a sacred place to the Fathers of artless, unassuming piety. Dr. Hacke's impression is that it contained but one window. The pulpit was in one corner of the church. Dr. H. thinks that they placed the pulpit to one side for the sake of convenience. They wanted a high pulpit, and not wishing to place it before the only window, so as to exclude the light of the sun, they concluded to put the light of the Gospel, not under a bushel, but up in the corner.

Here the pioneers assembled to worship God. It was quite customary for them to go armed with their guns. This had become necessary in earlier times on account of Indians and wild beasts. The habit probably clung to them after there was but little danger from either source. Sometimes game was killed on the way to Zion. On one occasion one of the elders, Henry Brant, on his way to church, was met by a bear. Bruin climbed a tree. Mr. Brant discharged his gun several times at the animal and then climbed up after him. The bear had been severely wounded, but was not dead. In his death struggles he embraced Mr. Brant with more strength than affection, and the two fell together to the ground. Mr. Brant *bearly* escaped

with his life, but, like many now, he was *too late for church*.

There is a very meager record of Rev. Mr. Weinell's ministry in Ligonier Valley. No doubt, however, but his record is in heaven, while the "Old Dutch Meeting House" has returned to the earth. His last communion service was held on the 1st day of June, 1822, when twenty-three persons received the holy communion at his hands.

Rev. N. P. Hacke succeeded Mr. Weinell in the spring of 1823. He seems to have brought about a more perfect organization of the Reformed element in the community. His first communion was held on the 22d of June. The following are the names of the eleven communicants on that occasion, viz. :

Matthias Marker, Martin Philippi, John Brant, Fred. Hargouet, Margaret Marker, Eliz. Philippi, Eve Eliza Brant, Annie Maria Dietz, Sarah Nicely, Maria Marker, Eve Barrone.

On the 11th day of the following September, 1823, Rev. Hacke confirmed seventeen persons, which with the addition otherwise made increased the communing membership to forty-one.

Dr. Hacke labored in the valley until June 17th, 1832, when he was followed by the Rev. H. E. F. Voigt, who continued to visit the people from his home in Mt. Pleasant until March 1st, 1857. During his ministry of twenty-five years among them he made for himself the reputation of being an eminently pious man and a good preacher. The people up and down the valley still speak of his proverbial goodness in his treatment of man and beast. Tradition says that he

was very kind to his horse which he seemed to look upon as his "companion in tribulation." When he was in fear of being too late for his appointments, he was frequently known to get down from his horse, hitch him to the fence, and hurry forward with greater speed on foot, unwilling to over-tire his favorite animal in filling his fast-line schedule over the Westmoreland hills.

It was during the ministry of Rev. Father Voigt that the Reformed people, in union with the Lutherans, built a new church. The "Old Dutch Meeting House" having served its generation gave way to a more substantial edifice. A lot of ground was bought of Jacob Lowry, and a brick church was erected in the year 1852. The property cost about \$3,000, and is now worth \$5,000. The Reformed congregation being weaker than the Lutheran side, contributed less than half the means, but have and hold an acknowledged equal share in the property, with an equal privilege of occupying it one-half the time. The deed was made by Mr. Lowry on the 17th of April, 1852, in favor of the Evangelical Lutheran and German Reformed congregations. The church is situated on the main street of Ligonier borough, near the destination and proposed depot of the Latrobe and Ligonier Valley Railroad.

During the latter part of Rev. Voigt's ministry the Reformed interest gradually weakened. In 1857 the Lutherans outnumbered them three to one. This was probably the result of several causes. The greatest among these was the unwillingness of the Reformed side to follow up the transition from the German to the English language. Father Voigt was tenderly attached to his people, and being unwilling to leave



them so as to make room for an English minister, and equally unable to follow their children over into the practical English tongue, the young people strayed away into other folds, some of them out of love for the truth in a *known* tongue, and others because they were ashamed of the sacred associations, the honest simplicity and parental piety that clustered in the "Old Dutch Meeting House."

In this condition the case was taken up by Westmoreland Classis, and Rev. Christian C. Russell was sent as missionary to Ligonier Valley in 1859. He labored with great self-denial to strengthen the things that remained and to reclaim what had been lost. He succeeded in organizing the lingering fragments, but the mistake had been made and the loss was partially irreparable. Rev. Russell appears to have lacked no fitness for the work, and spared no pains to perform it. He labored eleven years in the valley, during which time he served other congregations, which will be spoken of in parts of this work.

On the 1st of June, 1870, Rev. John I. Swander was called to the Latrobe Charge, of which Ligonier congregation was a part. At that time the officers of the congregation were found to be as follows: Elders, Adam Brant, Daniel Bitner; Deacons, Henry Brant, William Schaffer.

The congregation numbered thirty members. It has since increased to thirty-seven, and these are scattered over several townships up and down and across the valley, which for sixty years has been a dark valley for the Reformed Church, but, like the valley of Achor, it is the door of hope.

II. YOUNGSTOWN CONGREGATION. Youngstown is an old borough, at the foot of Chestnut Ridge, on the old turnpike thoroughfare, forty miles east of Pittsburgh. In the latter part of the eighteenth century the tide of Western emigration carried a large number of Reformed families over the Alleghenies into the Westmoreland country. Many of them settled along the Loyalhanna and its tributaries in the direction of Greensburg and Mt. Pleasant. These Reformed pioneers were visited by Rev. John William Weaver in his extensive missionary tours through the western portion of the State. He preached in different settlements, and organized congregations wherever it was thought advisable. We have no certain knowledge that he organized a congregation at Youngstown. We know, however, that he prepared the way for the Rev. William Weinel, who served the Youngstown congregation previous to 1820. Dr. Hacke found a church and a congregation of worshipers when he went there, on the 13th of May, 1821. His first communion was held in that month. The following are the names of the communicants :

Jacob Eiserman, John Brindle, John George Brindle, Jacob Siegfriet, Joseph Smith, Daniel Bonebright, Veronica Brindle, Magdalena Siedler, Philip Shiry, John Knight, Jacob Bott, Catharine Bott, Christena Smith, Elizabeth Kuhns, Eliza Polins, Esther Nicely.

The first child baptized by Dr. Hacke in Youngstown was Christena Bott. She is now the wife of Jacob Brinker, in Latrobe.

Dr. Hacke seems to have entered immediately into the full work of the ministry, including the instruction of the young. The records show that on the twelfth day

of the following April, 1822, he confirmed nineteen persons and administered the communion to a membership of forty-three. He appears to have prospered in his ministry at Youngstown. His pastorate continued ten years. He was followed in 1831 by Rev. Adam Boyer, who held but one communion, on the 13th of November. The congregation appears then to have been without a regular pastor for several years.

Rev. H. E. F. Voigt was the next pastor. He took charge of the congregation in the spring of 1833, and held his first communion on the 19th of May, when he administered the Holy Supper to fifty-three communicants. His pastorate in Youngstown continued twenty-five years. At a communion held on *Easter Sunday*, 1859, twenty-eight communicants appeared before the altar for the benefit of the holy sacrament—a falling off of thirty in less than thirty years. This unfavorable showing was not the result of any defect in Father Voigt's piety, for he was proverbially pious and eminently devout, as well as an earnest preacher and a workman abundant in labors. He however sought to do the work of the church in the face of a Providential current. The transition from German to English in the community was not recognized. The unknown tongue sheared away the locks of his strength among the rising generation. The parents failed to see the mistake. Many of the young people went over to the Lutheran side, and some of the parents followed. The same page in the register which records the names of twenty-three communicants for the Reformed side, shows the Lutheran record of ninety-five.

This mistake of the pious fathers was fully detected,

and the loss of the church fully realized after there was but little material left for the adoption of a wiser policy.

In 1859, Rev. Christian C. Russell began his labors in this field. For a while he labored with Father Voigt, but gradually assumed the entire charge of the work. Rev. Russell continued until 1863, during which time he confirmed fifty-five catechumens. Through his efficient ministry the membership was increased to eighty-five.

The Rev. E. D. Shoemaker succeeded Rev. Russell, and held his first communion service on the 29th of May, 1864. Sixty-three members communed. Rev. Shoemaker left a record of usefulness in this field which he continued to serve, in connection with other congregations, for several years.

Upon the resignation of Rev. Shoemaker, Rev. Russell was called the second time to the pastorate, and entered upon his work August 1st, 1867. He continued to labor with success until a reconstruction of charges made it desirable for him to resign, and Rev. J. I. Swander, on the first of June, 1870, entered upon the pastorate of the Latrobe charge, of which Youngstown by reconstruction became a part. Rev. Swander has labored with encouraging success until this present time. During the first six years of his ministry he confirmed forty-five persons in the Youngstown congregation. The membership at this time is eighty-five. The consistory is as follows: Elders, George Fritz, Jacob Brindle; Deacons, Joseph Smith, Zachary Fritz, Benjamin Showers.

In 1874, the congregation, assisted by friends without, bought a lot on Main street and built a neat and



substantial frame church edifice. The building committee consisted of George Fritz, Jacob Brindle and Jacob Smith. On the 16th of May, the corner stone was laid with appropriate services, the pastor being assisted by the Revs. Townsend and Spargrove of the Presbyterian Church. A copy of the New Testament and a copy of the Heidelberg Catechism, together with a list of the officers and members of the congregation, and the periodicals of the Church and county, were deposited in the cavity of the stone. On the 19th of September, the house was dedicated to the worship of Almighty God. Rev. Dr. Geo. B. Russell preached an appropriate sermon and assisted the pastor in the services and ceremonies of the occasion. *Emmanuel's Reformed Church* is a credit to the congregation, while the glory of the second house is greater than that of the former, which was a log structure, but a good one for the age in which it was built. It had stood for nearly sixty years, filled with the pious devotions of the living and surrounded with the graves of the dead.

The congregation has in the last sixteen years regained in part what had been lost or endangered by previous mistakes. It is now the most flourishing congregation in the borough, and may, by the blessing of God, become a power for good in the land.

The Sunday-school, under the superintendency of Elder Fritz, is doing a good work in co-operation with the pastor in the building up of Christ's Kingdom. The Christian Sunday-school has no other mission.

3. PLEASANT UNITY CONGREGATION.—This congregation had its origin in a movement that sought to avoid the same folly and prevent the same calamity



which had wrought so disastrously to the Reformed interests in Ligonier and Youngstown. The action was tardy rather than premature. The want of English service in St. Paul's church was felt long before an effort was made to supply it. Even when made, the effort was opposed by obstacles grounded in the purest elements of Christian sympathy and attachment. It was no fault of Dr. Hacke's that he was strongly attached to his people here as elsewhere; neither was it a fault in the people that they esteemed their pastor very highly in love. Besides, there were other cords that held the members together in—what was for many of them—a sacred Babel of empty sound. Their sainted dead were buried there. For this additional reason

“They loved to linger round  
That spot of consecrated ground,  
That hill and valley blest.  
There where their pious fathers made  
Their vows of love, and wept and prayed,  
There where their ashes rest.”

The following petition, with the names of the male signers attached thereto, will explain the origin of St. Luke's congregation at Pleasant Unity:—

November 17th, 1860.

We, the undersigned members of the St. Paul's congregation, feeling ourselves aggrieved by the decision of its consistory, which decision was confirmed by a congregational meeting, held on the 13th of November, 1860, hereby give notice that we intend to complain to the Classis of Westmoreland of the German Reformed Church, of said decision, and submit, as the ground of our complaint, that some of the members of the consistory did not understand the nature of our request, which was for *English Services* every fourth Sunday. We are fully satisfied that what we requested is demanded by the interests of religion and the welfare of our Beloved Zion. And we fur-

ther give notice, that if our request is denied, we will ask for permission to organize a congregation in Pleasant Unity, with a view of having it stand in connection with the Mt. Pleasant charge.

## ELDERS.

ADAM BAIR,  
JOHN WEAVER,  
JOHN WELTY,  
GEO. BARNHART,  
DR. THOS. H. BRINKER,  
JACOB HUFFMAN,  
HENRY GRESS,  
HENRY HERR,  
JOHN HELAM.

## DEACONS.

GEO. BAIR,  
HENRY SMITH,  
GEO. FISHER,  
JACOB PERKINS,  
JOHN FISCUS,  
JOHN P. FISCUS,  
CHAS. FISCUS,  
JOHN A. FISHER.

At a special meeting of Westmoreland Classis, convened in St. Paul's church in February, 1861, the above complaint and petition came before it for consideration, and Classis, finding it impossible to make arrangements with St. Paul's congregation to supply this want, granted the privilege of organizing a congregation at Pleasant Unity.

Accordingly, after some delay, a congregation was organized with about forty members, on the 5th day of June, 1862. In the organization of the congregation, Adam Bair and John Weaver were elected elders, and Dr. Thos. H. Brinker, Geo. A. Bair, Henry Gress, and Henry Smith, deacons. In the meantime the work of building the church edifice was carried on with great zeal and holy enthusiasm. Great liberality and perseverance manifested themselves in carrying forward this laudable enterprise. It was completed in the fall of 1861, and on the 1st day of January, 1862, in the appropriate dedicatory services conducted by Dr. G. B. Russell, Rev. Father Voigt, and Rev. C. C. Russell, *St. Luke's* church took its place among the many Reformed temples erected to the glory of God in the salvation of man.

During these proceedings at Pleasant Unity, some changes took place in the Mt. Pleasant charge, and the new congregation was constituted a part of the Latrobe charge. The congregational record says: "Rev. C. C. Russell was pastor by common consent and appointment of Classis, it being in a certain sense a missionary field until 1864." For reasons originating in other parts of the charge, Mr. Russell resigned the pastorate May 1st, 1864, to the great regret of the Pleasant Unity people.

Rev. E. D. Shoemaker was soon called to the charge, and entered into the duties of the pastorate without delay. He continued for three years, when he resigned and retired for a while from the active duties of the ministry on account of chronic bronchitis.

In the summer of 1867, the Latrobe congregation was, by an act of Classis, detached from the charge. The elements of trouble being thus removed, Rev. Russell accepted a call the second time to labor among the Pleasant Unity people, between whom and himself there was a mutual Christian love and confidence. He re-entered the field August 1st, 1867. During his second pastorate, some very excellent work was done by the congregation. They purchased a beautiful piece of ground for a cemetery. This was laid off in lots. Some of them were sold. Others are still for sale. This was, and is, a source of small revenue to the congregation. The apostolic plan of benevolence was introduced, and is still successfully operative. The Sunday-school which had flourished from the beginning co-operated with the congregation in the common work of the Church. The proper significance of holy days

was brought out to the edification of the people, The congregation grew in all the substantial elements of Christian strength and beauty.

Rev. Russell continued to labor at Pleasant Unity until Latrobe, by another reconstruction act of Classis, was again constituted a part of the charge. This act necessitated his resignation, which took place in the fall of 1869. He, however, continued to serve as a supply until June 1st, 1870, when his successor took charge of the field. Rev. Russell retired from the work with many testimonials of fidelity and usefulness, and the regret of the entire congregation, consisting of seventy communing members.

In the spring of 1870, Rev. J. I. Swander received a call to the Latrobe charge, of which Pleasant Unity was a part, and entered upon his work the first Sunday in June. He met with a kind reception, and found the evidence of substantial work having been done throughout the charge. This was especially the case at Pleasant Unity. He has now been pastor of the charge for nearly seven years, and regards his ministry at Pleasant Unity as forming the happiest chapter in the history of his life. The congregation is united in its aim and spirit, unassuming in its piety, Churchly in its worship, earnest in its work, and prompt in meeting its obligations. Like his predecessors, he has been made the recipient of many substantial tokens of high regard. He lives in the confidence of that people whom he serves with mutual affection in the fellowship of the gospel. It is good to be in the Pleasant Unity pulpit and at the altar of the St. Luke's Church. Children and parents unite, first in the Sunday-school, and then in



the regular services in connection with the preaching of the Gospel. Their memorial of prayers and alms go up together. There is no carnal rivalry to outdo each other in ostentatious pride, but a gentle and continuous flow of alms-deeds. Worthy of special mention is the donation of a parsonage lot, adjoining the church property, by Elder Geo. Welty. The numerical growth of the congregation is encouraging, but not rapid. The membership consists of ninety-five communicants and about an equal number of baptized children. Joseph C. Stouffer is the Sunday-school superintendent. Adam Bair, Dr. Thos. H. Brinker, and Geo. A. Bair, are the Elders. Geo. Fisher, Michael Fisher, and J. Crissinger, are the Deacons. The congregation has sent forth two Reformed ministers to preach the everlasting Gospel, viz.: Rev. T. F. Stouffer and Rev. J. B. Welty. The first officers of the congregation are all yet alive except Henry Smith, who has been called to the membership above. Among the departed are also Geo. Barnhart, John Fiscus, John Welty, Henry Herr, John Helam, and Chas Fiscus. May the whole congregation meet at last in heaven!

4. LATROBE CONGREGATION.—Latrobe is one of the many towns brought into existence through the construction of the P. C. R. R. It is located on this great line of travel and commerce, forty miles east of Pittsburg. As early as 1855 some Reformed families moved to this young and promising borough from different parts of the Church. These, together with some members of the Youngstown congregation living in the vicinity, began to desire an organization. This desire, however, did not, for several years, lead to definite ac-



tion. The first movements seem to have been tardy and full of hesitation. Through such hesitation, some golden opportunities passed unimproved.

On the 4th of March, 1859, at the request of some of the members in the borough, Rev. C. C. Russell visited the field and held the first Reformed service in the place. The Presbyterian church was secured for the occasion, and through the courtesy of that congregation was tendered for several subsequent services. The Associate Reformed church was then rented and used for a while. An arrangement was then made for the use of the Lutheran church until a new church edifice could be erected for the more permanent home of the congregation. In May of 1859, the project of building a new church was earnestly discussed. Before the movement was fairly under way, however, it was, like many other things, blasted by the great frost on the memorable morning of June the 5th. The crops being cut off, and the people greatly discouraged, the building enterprise was postponed. This was afterward seen to have been a mistake. The spring of 1861 brought on the more distressing calamity of civil war. Nothing was therefore done in the way of building.

On the 23d of September, 1860, a petition, signed by Elders M. Saxman, Sr., and Geo. Fritz, and Deacons M. Saxman, Jr., and David Hershey, together with a number of other Reformed members, was presented to the Westmoreland Classis, asking the privilege of organizing a regular Reformed congregation in Latrobe. The petition was granted, the organization was completed by the authority of Classis, and

constituted a part of the Latrobe charge. Rev. Russell continued to labor in the new field. In this time the congregation lost some of its most active and devoted members. Among those worthy of special notice was Mr. Joseph Saxman, who departed this life in the midst of Christian usefulness.

On the 1st of May, 1864, Rev. Russell retired from the Latrobe charge, and was followed in the pastorate by Rev. E. D. Shoemaker, who labored here as elsewhere with success, though amidst peculiar discouragements.

Nothing definite, in the matter of erecting a new church, appears to have been done until 1867. In that year Rev. Shoemaker resigned the charge, leaving on record, in his own hand-writing, the following very reasonable conviction:—"No congregation can flourish so long as it must depend upon a rented house of worship." This, together with his chronic bronchial affection, and other reasons, led the good brother to vacate the pastorate.

On the 1st of June, 1867, Rev. H. F. Keener was called to the Latrobe congregation, which, by an act of Classis, had been detached from the charge and constituted a part of a new missionary field. Rev. Keener, being a man of great energy, believed in pushing things to an issue. The whole weight of his positive character was thrown into the scale in favor of a new church edifice, at the earliest possible period. His efforts were responded to by the congregation. A lot of ground was bought on East Main Street for \$500. A building committee was appointed. Money was subscribed by members of the congregation, citizens of the borough, and other friends of the enterprise elsewhere. A con-

tract was made with Mr. Benjamin Simpson, who began the work in the spring of 1868. The corner-stone was laid with appropriate ceremonies and worship. Slowly, but surely, the beautiful brick edifice arose to its semi-gothic completeness. On the 26th of September, 1869, by a solemn and appropriate act of worship, conducted by the Pastor, assisted by Rev. G. B. Russell, D. D. and others, Christ Reformed Church of Latrobe was dedicated to the purpose for which it had been erected. It is not a monument of princely ostentation, but a neat and substantial Christian temple, well designed and wisely located, firm in its foundation, fair in its proportions, and modestly magnificent in its unpretending splendor. The property, including furniture, is worth eight thousand dollars. At the time of its dedication, there was a balance due the building committee of two thousand dollars. This sum has been diminished from year to year by the continued contributions of a majority of the members, and, it is hoped, will soon be canceled.

After the erection of the Church, Rev. Keener, being a man of peace-loving propensity, and positive energy, resigned the field, and sought another for the fuller exercise of his noble powers.

In the fall of 1869, Latrobe was again, by an act of Classis, placed back to form, with Pleasant Unity, Youngstown and Ligonier, the present Latrobe charge. On the following 1st of June, 1870, Rev. J. I. Swander was called to the pastorate.

Rev. Swander has now served the congregation for nearly seven years. He has reason to be thankful for the success which, under God, has crowned his extensive labors. The membership has gradually increased

until it now numbers one hundred communicants, and about an equal number of baptized children, who are catechized and confirmed as fast as they attain to proper age, and give evidence that the truth has had its proper effect upon their hearts. The Consistory is at present composed of Sebastian Bair, S. D. Gress, John Williard, and Fred. Garver, *elders*; and D. J. Saxman, John Brindle, Henry Best, and E. H. Fiscus, *deacons*. The Sunday-school, which was organized early in the history of the congregation, is not numerically strong, but orderly, compact and promising, under the care of elder Gress. While a few of the members have a tender affection for the contents of their purse, the majority are noted for Christian liberality. The spirit of benevolence is on the increase. Several bequests have been made by individual members, who, being dead, yet speak. Father Peter Saxman, before departing this life, bequeathed one hundred and fifty dollars towards the liquidation of the debt incurred in the erection of the new church. Sister Mary Mumaw built her monument and wrote her epitaph, by bequeathing one hundred dollars for a *Baptismal Font*. It was designed by the pastor, and the work skilfully executed by the firm of "H. Ousler and Sons," marble dealers in Latrobe, who also made an additional donation of seventy-five dollars to its value. The *Font* is executed in excellent Italian marble, and stands to the right of the Altar, an article of frequent use, and a gem of great beauty.

The pastor and people unite with their heart's desire and prayer to God that Christ Reformed congregation of Latrobe may arise and shine as a center of Christian influence.

EMMANUEL CHARGE.

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*BY REV. JACOB F. SNYDER.*





# EMMANUEL CHARGE.

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BY REV. JACOB F. SNYDER.

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## I. EMMANUEL REFORMED CONGREGATION, FRANKLIN TOWNSHIP, WESTMORELAND CO., PA.

“WE have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old; How thou didst drive out the *heathen* with thy hand and plantedst them;” “How when they were very few in number, thy right hand saved them and got them the victory, because they trusted in thee.”

A preparatory history of some forty years goes before the founding and organization of this congregation. This, now interesting period, at least to the descendants of those early pioneers, has had no historian to gather up and preserve the facts for future generations. From the lips of God's venerable saints, of fourscore or more years, lingering on the borders of time, do we yet gather the few facts that enter into the construction of this Early History.

In those early days, the neighborhood where now are beautiful farms and comfortable dwellings almost thick as the stars in an evening sky, was then a dense wilderness and an unbroken forest, save here and there

a settler's cabin. In the language of a mother in Israel now past fourscore years, "it was a *thickety* place." The wild and savage Indian yet occasionally roamed over these hills and skulked through the valleys. Within sight of the church are some of the localities where his vengeance fell, carrying some into a terrible captivity, dispatching others with the tomahawk and scalping knife. The graves of both Indians and whites who fell by each other's hands, are still pointed out to this day within sight of the church.

Notwithstanding the perils and dangers of those early times, our brave and hardy ancestors did not forget God, nor the "assembling of themselves together." To Brush-creek, three-fourths of a score of miles distant, often on foot, bearing their babes and little children in their arms, they repaired to worship the triune God. Here that holy man of God, and that veteran pioneer minister of the Reformed Church in western Pennsylvania, the Rev. John Wm. Weber, baptized these babes into the name of the Father, Son and Holy Ghost. Here too, after much instruction, many exhortations, prayers, and tears, he laid holy hands upon their youth in the solemn rite of confirmation. Within half a mile of the present Emmanuel Church stands the ancient log dwelling now tenantless, and fast going into decay, where three-fourths of a century ago, Rev. Father Weber occasionally preached the glad tidings of salvation. Fathers and mothers now past seventy years were baptized in this venerable house, handed down from former days. The present generation see no beauty or attraction in its decaying walls, but to the few remaining veterans of the cross hallowed recollections and associa-

tions cluster there, and a sacred glory gilds the spot. But the prophets of God do not live forever, and the Rev. Father Weber, after serving well and faithfully his day, and living to a good old age, fell asleep in Jesus, July, 1816.

#### REV. WM. WEINEL'S PASTORATE.

The exact date of Rev. Weinel's entrance upon the labors of this field cannot be ascertained. The ministers and people of those days were not so particular as regards dates, records, "*Lahbabier*," as we of this fast age. As near as we can tell it was about the year 1817. Of a strong, robust constitution, plain in his habits and apparel, and somewhat unpolished in his address, he was the man sent by God to break up the fallow ground, and prepare it for yielding rich and glorious spiritual harvests. His labors soon resulted in an organized congregation, perhaps about the year 1820. His temple was the plain houses and barns of his flock. In the year 1828, in connection with Lutheran brethren, a union church was built and dedicated unto the worship of the triune God. We have no account of these dedicatory services. The ground was donated by Mr. Philip Drum and Peter Hill, both members of the Reformed Church. The former was an old revolutionary soldier, and lived until he was ninety-six years of age. The house was of hewed logs, about twenty-eight by twenty-six feet. The members hewed the logs on their own farms, and hauled them to the location. When they had a sufficient number, they called in the help of their neighbors and erected the church—the females having met together also on the ground, did the cooking.

The principal and almost the only men who took part in this enterprise were Philip Drum, John Kemerer, Jacob Cline, Michael Cline, John Cline, Peter Hill, and John Lauffer, Reformed, and George Hobaugh, Lutheran. The church was seated by placing rough boards upon trussels. There was no heavy church debt hanging over this temple after it was completed, as is the case with many modern ones. The people were poor, and had nothing to give, therefore the church cost nothing but their time, timber, and labor, and these they cheerfully gave unto God. Dear and sacred unto many a pious heart was that plain old log church. Earnest and devout was the worship of many a saint that ascended unto God from those homely pews. Beautiful for situation, and the joy of many a child of God, was this Mount Zion.

The congregation grew and prospered, and finally the church became too small. Accordingly, in the year 1845, it was enlarged by sawing out the eastern end, and adding a frame of fourteen feet to its length. The whole building was at the same time weatherboarded, and a pulpit of the wine-glass style constructed. Some other improvements were made, adding much to the comfort and appearance of the church.

Rev. Weinel continued his labors until 1853. The last communion dates September 25th, 1852, at which there were seventy-three communicants. Old age and bodily infirmities drew on apace. For several years he had not been able to serve this congregation during the winter season, on account of the distance from his residence. With faltering voice, and feeble trembling steps, he bade farewell to this heritage of God in which he



had labored for more than thirty years. During his pastorate, according to the church record, he confirmed eighty-nine persons, and baptized three hundred and thirty-two.

#### REV. DR. HACKE'S PASTORATE.

On the 12th of June, 1853, this eminent and faithful servant of the Lord began his labors in the Emmanuel congregation. Service was held once every four weeks, and half the time in English. Hitherto it had always been in the German language. Dr. Hacke had no stipulated salary, but the amount received averaged about eighty-five dollars per year. His labors were blessed, and the matter of building a new church was earnestly discussed. Accordingly, in the year 1856, a building committee, consisting of John Rubright and Peter Hill, Reformed, and John Stark and George Hobaugh, Lutheran, was appointed. September 12th, of the same year, an article of agreement was entered into between the aforesaid committee and the contractor, John W. Kuhns, to erect the church. Material, brick, size 65 by 44 feet, height 20 feet to the square; oval ceiling. Plan, Gothic. Cost, \$2,700. On Easter Sunday, April, 1858, this church was solemnly dedicated as a union church to the worship of the triune God. The Reformed ministers present on that bright and beautiful day were Dr. Hacke and Rev. R. P. Thomas. The latter preached a sermon in the English language. At the time the articles of agreement were entered into, the contractor was bound to have the building completed by the first day of November, 1857. But this being the "*wet summer*," it was impossible to have the

brick made, as was intended, in the early part of the season. Hence the work was delayed. On the day of dedication it was found that the debt was all cancelled, except a trifling sum which was assumed by the members. This church is not only beautiful for situation, but is also by far the finest and best country church in the township, and is a standing monument to the taste, zeal and energy of Dr. Hacke, who according to the records was the sole pastor there during the time the church was in process of building. Many who walk round about the Emmanuel of to-day, and mark her stately appearance, enter her sacred, beautiful, and comfortable courts, think not of the humble appearance and the homely pews of the Emmanuel of thirty years ago.

Dr. Hacke continued his pastorate faithfully and successfully until June 16th, 1867, when his resignation went into effect, the congregation having been detached from his charge (1st Greensburg) and annexed to the Salem charge.

During his pastorate of fourteen years he added fifty-eight to the confirmed, and one hundred and ninety-five to the baptized membership.

#### REV. J. F. SNYDER'S PASTORATE.

A shepherd was now provided for this people, to break unto them the bread of life, and carry forward the kingdom of God, by the great Head of the Church. He was not a man of strange language nor of strange appearance, but familiar and known to them from his infancy and childhood. With some of the youth of his day, he

took sweet counsel and walked to this house of God in company. Here too for a season he went to the German Sunday school, and sat with some as a pupil in the class, who have since become pillars in the church. Near the church he also labored for a time as a teacher in the public school. A thousand tender recollections cluster round these memories of former days.

He entered upon his labors, April 1st, 1867, the congregation obligating itself to pay \$166 $\frac{2}{3}$ , the one-third of his salary. Services were had every two weeks, in the English language. The first thing done was to have some back-standing dues of his worthy and esteemed predecessor cancelled. These had accumulated by the indifference on the part of some of the deacons in failing to collect the amounts subscribed. The first year of his labor was marked by improving and beautifying the church. Its walls were papered, ceiling painted, floor carpeted, pulpit and pulpit pew cushioned, and slat blinds procured for the windows. The work of beautifying and adorning the church, "God's acre," and all the surroundings, has gone forward, and has been continued down to the present time. The vacant ground that formerly lay in front of the church, and was used for "a hitching ground," with the grave-yard and church, has all been enclosed with a neat substantial fence, costing \$350. By this arrangement a yard of one-fourth of an acre which cannot be excelled in natural beauty, lies in front of the church. Some two hundred evergreen and ornamental trees of ten different varieties, are now growing in this yard and "God's acre." A large organ has been purchased by the con-

gregation.\* Some of the members have gone forward and erected sheds on the lot north of the church, for the comfort of their horses during summer's heat and winter's cold. We hail this, and all these other improvements, as an evidence of true piety, for it is said, "The righteous man is merciful to his beast." True piety and indifference to the Church, internally or externally, can never go together.

January 1, 1873, the action of Westmoreland Classis, constituting the Emmanuel and Olive congregations one charge, known as *Emmanuel*, went into effect. All the facts relating to this point, are given in the history of Trinity congregation. Rev. J. F. Snyder, having received the second call, entered upon the pastorate of this new yet old field, at a salary of \$600, and the keeping of his horse. In this sum was also included the rent of house, \$69. Of this amount the Emmanuel congregation paid \$330, in cash, besides furnishing provender for horse. The salary has since been raised to \$740.

Last, but not least, the joint consistory, January 15th, 1876, resolved to build a parsonage, erect a stable, and all other necessary buildings. Mr. Peter Pifer, a most noble and worthy member, donated a lot of one acre for this purpose. He and Mr. Daniel Cline built almost the entire wall, completed with but little assistance the carpenter work, and did the plastering without the remuneration of a single cent. This building is not only beautiful in appearance, but is also beautifully located, a few score of yards distant from the venerable old

\* Although a union church, the Reformed people did almost everything in the way of repairs. The fence was built and paid for except \$30, by Reformed members. Shrubbery, Organ and rest likewise.



dwelling already described. It is a T house, size 36 by 16 feet; kitchen, 14 by 16 feet. This enterprise called forth the interest of the faithful members, and they showed their zeal and faith by their works, put forth in furnishing free labor, and also material for the construction of this house for the use of the prophets of the Lord. However much we would desire to mention names, our space forbids us; yet we cannot refrain to place on record the name of Mr. John Kemerer, Sr., who, although now past eighty years, helped to do hauling, and put down the well. When a young man, he helped to dig the foundation of the parsonage in which Dr. Hacke has dwelt, lo, these many years. He was one of the pillars in the first and second building of "Emmanuel," and like Caleb, he is still always ready to labor for the cause of God. God is honored by his offspring in the way of piety and earnest, devoted and faithful members of the Church, even down to the fourth generation. With such pillars in thy midst, thy light must shine, and thy glory must be spread abroad, O Emmanuel.

April 1, 1877, will complete ten years of the present pastorate. They have been ten years of busy, active, hard labor in this vineyard of God. The additions to the congregation during this time, have been one hundred and forty-eight to the communicant, and one hundred and forty-six to the baptized membership. Catechizing is carried on from one year to another, regularly as the preaching of the word. The Sunday-school is large and interesting. The festival days of the Church Year, according to the good old custom of the "Fathers," are not only duly but joyfully observed.



II. OLIVE REFORMED CONGREGATION, FRANKLIN TOWNSHIP, WESTMORELAND COUNTY, PA.—When we are called upon to furnish a history of this congregation, especially the early part, it is like the Israelites in Egypt being required to make brick without straw. One of the necessary materials entering into the construction of the brick was withheld. To supply this deficiency we are told that the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. On account of the meager facts furnished by the records, we have been scattered abroad all over the *land of Olive*, gathering the indispensably necessary material that must enter into the construction of the history of this congregation.

During the closing part of the last and the beginning of the present century, families of the Reformed faith from the eastern counties of Pennsylvania and Maryland settled in this neighborhood, which then was an unbroken wilderness, infested by wild and savage beasts of prey, and occasionally overrun by the still more savage Red man. The nearest place of worship for these Reformed people was Brush-creek, almost a score of miles distant. To this temple of the living God the fathers and the mothers journeyed, often on foot, and there they worshiped God and dedicated their children unto Him in holy baptism. Thither also the young people of those days went to catechizing, and were instructed in the duties and doctrines of our holy religion. Strong and hardy were these our ancestors of former days. Occasionally that veteran pioneer, Rev. Father Weber, would visit them and preach in their midst. In later years, when the Manor church was built, they worshiped there.

## REV. WM. WEINEL'S PASTORATE.

In the year 1815, Rev. Weinel began to labor regularly in the vicinity of the place where Olive church is now located. The services were first held in houses and barns. A congregation was organized, but the date is not known; but it was no doubt soon after he began his labors at this point. The question of building a church arose. Two locations were presented, about two miles apart: one with three acres of ground, offered by Mr. Hankey, for a Lutheran and Reformed church; the other, an acre and three-fourths, offered by Mr. Beemer, for a Reformed and Lutheran church, and also a school-house. Neither of these points could be unanimously settled upon, a part of both Lutherans and Reformed holding to the one location, and a part of both adhering to the other. The consequence was that two union church buildings, both of hewed logs, were erected on these locations at the same time. The exact date of their erection is not known, perhaps about the year 1817. Rev. Father Weinel and the Rev. Francis Laird, of the Presbyterian Church, were present at the laying of the corner-stone at the Beemer location. This church was known as the "Beemer Church." Whether any Reformed minister was present at the laying of the corner-stone and dedication of the "Hankey Church," as the other was called, we are unable to state. There is no record of the dedicatory services. The first record of baptism, performed by Rev. Weinel, is June 16, 1816. The first record of communion dates May 24th, 1817. The number of members who communed was fourteen. At the same time seventeen per-

sons were confirmed, making the whole number of communicants thirty-one. Rev. Weinel had at this time no doubt eight or nine congregations, as the communion was only held once a year, and sometimes only once every two years. He labored here according to the Church record up to 1837. The last communion dates October 21st, 1837. The last baptism, performed October 22d. The names of thirty persons are recorded at this communion. The highest number of communicants recorded at any one communion season is forty-eight. The Church record only gives the names of those he confirmed, but undoubtedly others were received by certificate or renewal of profession, as we find the names of persons among the communicants who were not among the original members, and were not confirmed by him. Fifty-eight persons were confirmed by him and one hundred and seventy baptized during his pastorate of twenty-one years. Among the latter, however, we have learned were the names of children of a neighboring congregation which Rev. Weinel served. His resignation doubtless took place about the close of the year 1837. As far as we can learn he did not labor at the Hankey church.

#### REV. H. E. F. VOIGT'S PASTORATE.

After the resignation of the Beemer congregation by Rev. Weinel, there seems to have been a vacancy of about one year, when that mild and child-like servant of the Lord, the Rev. H. E. F. Voigt, was called to the pastorate of the congregation. From what we can learn, Father Voigt, as well as Weinel, had no fixed salary. They cheerfully and contentedly received what their

people were disposed to give them. Father Voigt also preached regularly at Hankey's, no doubt on the same day, as these two congregations were only two miles apart. We are sorry that we have not access to the Records of this church, as we could then give the results of Father Voigt's labors there. The first baptism performed by Rev. Voigt dates August 14th, 1839. The first communion recorded, is April 26th, 1840, at which time sixteen persons communed. Two communions were held regularly every year. The highest number of communicants at any one time was thirty-eight, but then at Hankey's, only two miles distant, there were as many if not more members. This accounts therefore for the apparent diminishing in numbers. As the same minister preached at both these points, the members living nearest to Hankey's church transferred their membership there. Father Voigt continued to serve these congregations for a period of about sixteen years, when on account of old age he was compelled to lay down the shepherd's crook, as far as they were concerned. We, when a boy, saw this venerable man of God journeying on foot to these congregations, a distance of twenty-five miles from his residence.

The last communion that he held in the Beemer church dates October 22d, 1854, at which there were sixteen communicants. His resignation, no doubt, took place at the close of this year. The additions to the congregation, according to the Church Record, which is very imperfect, during his pastorate, are nineteen confirmations and forty-eight baptisms. When Father Voigt entered upon the pastorate of this field, he served eleven congregations.



## REV. R. P. THOMAS' PASTORATE.

At the annual meeting of Westmoreland Classis, held at Somerset, Somerset county, Pennsylvania, October 5th, 1858, Rev. R. P. Thomas was appointed a supply for the *Hankey congregation*. (The *Beemer church* had become so dilapidated and out of repair, that it was utterly unfit for holding service.) Accordingly he commenced preaching to them in November of the same year. The congregation was found to be very small, having been almost entirely absorbed by the Lutheran Church, in consequence of having no minister of their own for a number of years. They had but little hopes that anything could be done by them, and gave poor encouragement for preaching. Yet, through the determination of the minister, (who offered to preach without any stipulated salary,) and a few of the members, an effort was made, having preaching every eight weeks from May, 1859. The corner-stone of a new *union church* was laid at Hankey's, which now took the name of *Christ's church*, May, 1859. Rev. Thomas continued his labors here until he resigned the Salem charge, April 1st, 1863. The communicant membership then numbered twenty-two, six having been added to it by confirmation during his pastorate. There were also fourteen additions to the baptized membership. Rev. Thomas had a constitution adopted at a regular meeting of the congregation, held September 3d, 1859.

The previous history of the congregation for forty years, or more, is almost entirely without record—the old Church Book giving nothing but statistics, such as



names of communicants, baptisms, etc., which is much to be regretted.

#### REV. T. F. STAUFFER'S PASTORATE.

After Rev. R. P. Thomas' resignation, this field was again vacant for almost five years. At the annual meeting of Westmoreland Classis, October, 1867, the "Beemer-Hankey Interest" was brought to the notice of Classis, and the following resolution was passed:

"*Resolved*, That Rev. T. F. Stauffer be directed to preach at the Hankey church, to gather our people together, to organize a congregation there, and to continue stated supply until otherwise ordered by Classis."

During the year 1868, Rev. T. F. Stauffer commenced preaching at the house of Mr. John Reeger, near Hankey's church, for the few members that were left to the Reformed congregation at Hankey's—the church having been refused them by the Lutheran brethren. After some time had elapsed, a committee of Westmoreland Classis visited the Lutheran congregation, with a view of securing the rights of the Reformed congregation, which was accomplished. The Lutheran brethren claimed the sum of \$63.25, as the amount due from the Reformed people as equal owners with the Lutherans in the church property. This amount was paid by the Reformed congregation, and a receipt in full was obtained. Regular services were held from August 30th, 1868, onward. This date being that of the first appointment in Hankey's or Christ's church, the Lutheran congregation having opened the church agreeably to the settlement made by the officers of said congregation, and the committee of Westmoreland Classis.

At the annual meeting of Westmoreland Classis, the following year, the "Hankey-Beemer interests" were united, and Rev. T. F. Stauffer and Rev. J. F. Snyder were constituted a committee of supply to cultivate the field. Rev. Stauffer continued preaching regularly in Hankey's church, and Rev. Snyder, when the weather would permit, in the Beemer church, the roof being partially off; at other times, at a school-house in the vicinity,—these points being two miles nearer for him than the Hankey church. The field was cultivated in this way until July 2d, 1870, when those desirous of being organized into a congregation, met in the Hankey church for the purpose of a re-organization. After divine service, an election was held for officers, which resulted as follows: Elders, George Smith and Henry Remaley; Deacons, Michael Miller and John Beemer. The following persons entered into the organization:—

George Smith, Henry Remaley, Michael Beemer, Michael Miller, John Beemer, John Reeger, William Ridenour, Jacob Smith, Phebe Reeger, Catharine Ridenour, Max Miller, Leah Beemer, Catharine Beemer, Catharine Remaley, 14 \*

At the same time it was unanimously decided to build a new church at Beemer's, on a lot of ground given that day by Mr. Michael Beemer, lying alongside the old Beemer church property, to be an exclusively Reformed church. The building committee consisted of George Smith, Henry Remaley, Michael Miller, John Beemer and Michael Beemer.

\* Nine of these persons were members of the Emmanuel congregation, but had removed nearer to Beemer's than the Emmanuel church and were encouraged by their pastor to go into the organization.

Preparations for erecting the new temple were at once begun, but on account of the fact that the lumber could not be secured, the building was postponed to the following spring. April 18th, 1871, the laying of the corner-stone took place. Rev. T. J. Barkley, of Pittsburgh, preached the sermon. Rev. T. F. Stauffer laid the corner-stone, and Rev. J. F. Snyder made an appeal for aid in behalf of the church. The church was hereafter to be known by the name of *Olive Reformed Church*. June 30th, 1871, the new church was solemnly dedicated to the worship of the Triune God, Rev. J. I. Swander, of Latrobe, preaching the dedicatory sermon, Rev. T. F. Stauffer conducting the liturgical services, and Revs. J. F. Snyder and G. M. Spargrove, of the Presbyterian Church, delivered addresses in behalf of the liquidation of the debt. The debt was all cancelled, except about \$400, which was assumed by the congregation. The building is fifty-four feet in length, thirty-five in breadth and eighteen feet in height. Frame, original cost \$2,100. At the annual meeting of Westmoreland Classis, in October of this same year, this congregation was connected with the St. James' charge. Rev. Stauffer continued to labor regularly here, up to the close of the year 1872. The additions to the communicant membership were thirty-seven; to the baptized, fourteen. Some of these members were transferred to the Emmanuel congregation.

#### REV. J. F. SNYDER'S PASTORATE.

When the Salem charge was divided, June, 1872, this congregation was detached from the St. James' charge, and annexed to the Emmanuel congregation,

thereby making a new charge known as Emmanuel. It had passed through a checkered history and a fearfully trying ordeal, but God had greatly blessed the earnest, persevering efforts of Rev. Stauffer, and it had grown to a consciousness of its power. Hence, when it united with Emmanuel in a call, it obligated itself for \$250 per year. Rev. J. F. Snyder began his labors January 1st, 1873, and still continues to preach regularly at this point. Her hedges are no longer broken down, so that all that pass by that way do pluck her. She is no longer being laid waste, or destroyed. God has looked down from heaven, and in pity beheld this vine which His right hand hath planted. The hills are being covered with her shadow, and her boughs are like the goodly cedars. She is sending out her boughs unto the sea, and her branches unto the river.

The additions to the congregation up to the present time are, thirty-one to the communicant, and nine to the baptized membership. The Sunday-school is flourishing, and a good catechetical class is receiving regular instruction.

ST. JAMES' CHARGE.

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*BY REV. JOHN McCONNELL.*





# ST. JAMES' CHARGE.

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BY REV. JOHN McCONNELL.

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This Charge is at present composed of two congregations.

## I. ST. JAMES' REFORMED CHURCH.

This brief sketch proposes to give the history of this congregation from 1797 to January 1st, 1877; being a period of eighty years.

## OLD GRAVE-YARD.

SOME three-fourths of a mile north of Helena, Bell township, Westmoreland county, Pa., on the brow of a precipitous bluff, between two and three hundred feet above the stream of the beautiful Kiskiminitas river, and but a short distance below the once-famous Indian village of Old Town, surrounded on all sides by heavy growth of timber, there is a grave-yard of one-half acre, well inclosed with post and board fence, where repose the remains of from fifty to one hundred souls.

This land, together with some more, remaining uninclosed, was donated by Simon Hine for the purpose of a Lutheran and German Reformed church and burial-ground.

## OLD-OLD LOG CHURCH.

Here, to the south, and outside of the enclosure, was begun the building of a church. The timbers had been

dressed and drawn to the place; the day appointed for the raising of the log house; the members were on the ground, from far and near; one or two courses of logs put on their foundation—just ready to put in place the joists for the floor; when came the question: *To whom shall the house and ground be deeded?* and until *that* was decided not another hand to build was lifted, and *when* decided, the issue remained the same. There, the few logs placed upon pillars of stone, remained untouched, as well as the large heaps lying all around; and there they are to-day, a decayed and decaying monument of human infirmity and folly.

The precise date cannot now be ascertained. It was not earlier than 1797, nor later than 1805. The day when the raising of the building was commenced, most likely, was in 1803. The grave-yard was opened a few years sooner.

#### OLD LOG CHURCH.

Some years after this failure, Christopher Yockey, of the Reformed Church, gave a lot of ground, about three miles south-west of the *Meribah*—the place of strife—described above, the site of the present brick church.

The (old, or first) union congregational constitution bears date March 9th, 1815. The lot of ground was surveyed October 10th, 1815. And the deed for the land is dated December 5th, 1815.

Now it were natural to infer that the church was built, not before, but during or subsequent to, the year 1815. But the facts are wholly against this supposition. Most likely it was erected in 1808, and positively no later than 1812. Doubtless, the ground was marked

out and the church built, but not surveyed and deeded until the year A. D. 1815.

#### PASTORS OF THIS PERIOD.

The Rev. John William Weber was the first Reformed minister. He came about the time the church was built, say, 1808, in no wise later than 1812; and ceased laboring here some time about 1814 or 1816. I am almost certain that his last confirmation and communion services were held not sooner than 1814, and but little, if any, later than 1816.

The Rev. William Weinel began to preach somewhere between 1814 and 1818; more likely about from 1816 to 1818. He was still here in the year 1838. He had once stopped preaching for some time, and then began again, but whether that occurred before or after 1838, I cannot determine. I find no traces of him later than 1838, as pastor—though it is said he was present at the dedication of the new church.

#### THE NEW CHURCH.

The contract for the building of the present brick church, for the sum of two thousand and two hundred dollars, was executed on the 9th day of April, 1838, between Jacob Smeltzer and John Ringle, Lutheran, and John Whitesell, Reformed, together with others of both congregations; and Mathew Callen and John Paul, builders.

#### PASTORATES.

The Rev. Henry Knepper preached here about two years, residing at Kittanning, preaching, also, at Butler. He was yet here on March 13th, 1846, but likely left in a few months after this date.

The Rev. D. B. Ernst visited the congregation some. But these visits must have been very few, if none were made between the time of Mr. Weinell's leaving and the coming of Mr. Knepper. Rev. Ernst was here on the 7th day of October, 1847.

The Rev. H. E. F. Voigt preached here, I know not at what intervals of time, nor how long. It may have been during the time between the pastorates of Revs. Weinell and Knepper.

The Rev. Samuel H. Giesy commenced his labors on Sunday, November 19th, 1848. Preached to a full house from St. Matthew v. 16. Dr. Giesy writes that "the people were greatly disheartened," yet, "found an earnest remnant still left." He served this congregation, in connection with three others, until July, 1855, a period of six years and seven months.

The Rev. Thomas G. Apple began his pastorate on January 1st, 1856, and continued until April 1st, 1857—one year and three months; at which time the Salem and this congregation were separated from Greensburg and Irwin, and constituted a charge.

The Rev. Dr. Apple's successor was the Rev. Richard P. Thomas. His ministry began April, 1858, and ended April 1st, 1863.

Rev. T. J. Barkley immediately succeeded him, and resigned January 1st, 1867.

As there is no record previous to Rev. Stauffer's pastorate, the results of the labors of all the foregoing pastors cannot now be known. Records had been kept, but after the new book was opened by Mr. Stauffer, the old were carelessly left to be destroyed—an irreparable loss of valuable historical facts.



The Rev. T. F. Stauffer's pastorate was served from May, 1867, to September, 1871.

There were on the roll, at this time, one hundred and thirty-two members, of which number sixty-two communed on May 5th, 1867. Added: By confirmation, six; by letter and renewal of profession, thirteen; baptized, forty-nine. On October 30th, 1870, the whole number of members was one-hundred and twenty-four, of which, fifty-nine communed.

At this time the congregation fell into confusion and strife, starting in a proposition to separate from the Lutherans—some favoring the project; others opposing it; which led to the pastor's resignation, who preached his closing sermon, May 14th, 1871. A strife, which is not in the least surprising, when viewed in the light of the very small proportionate number of communicants, and which, instead of becoming less, has been increasing, until there is but little hope left of a resuscitation under the former order, in the old home.

The Rev. J. B. Welty preached his trial sermon on August 18th, 1872, and was elected pastor, and ordained and installed September 18th, 1872. He held his last communion, August 31st, 1873, and his resignation took effect September 16th, 1873. Length of pastorate, one year.

So far as the record shows, he added none. Baptized eight children.

The Rev. John McConnell commenced June 2d, 1874. Is still in the charge. Baptized twenty; confirmed seven; added one on certificate.

## II. ZION'S VALLEY REFORMED CONGREGATION.

## ORIGIN.

The causes which led to the formation of this congregation were a desire for a new church and more English services. About a mile north of South Bend, Armstrong county, Pa., there is an old union church, the joint property of Reformed and Lutheran congregations. The Reformed proposed and urged the building of a new church. The Lutherans objected. Then it was proposed to separate from the Lutherans and build an exclusively Reformed church. This was agreed to by all. But, being unable to unite upon a locality for the new church, the entire project failed. Thereupon the few members who for some years past saw the necessity for more frequent English services, overtured the Classis to be erected into an exclusively English congregation.

## ORGANIZATION.

The Classis having granted the request, directed the St. Jacob's Consistory to dismiss said petitioners,—twenty in number, viz.:—Isaac Keener, Jacob A. George, Mary George, Absalom Klingensmith, Rosanah Klingensmith, Catharine King, Wm. G. King, Elizabeth King, Martha King, Sarah King, Silas King, Rebecca King, Daniel King, Catharine A. King, Leon King, Jane King, Hiram King, Sarah King, Anna A. Adair, Elizabeth Gray, who were constituted an English Reformed congregation, under the name, Zion's Valley, by the Rev. J. G. Shoemaker, commissioner of Clarion Classis, on the 20th day of June, A. D., 1868, in

Wherry's School-house, about two miles west of South Bend. Absalom Klingensmith and William G. King, were chosen, ordained and installed Elders, and Jacob A. George, Deacon.

#### LOCATION.

The place at first selected, as the home of this new enterprise, being regarded as in too close proximity to the mother church, another locality was sought. After much labor and many trials and disappointments, the congregation, finally, centered upon and secured one acre of land adjoining the school-house, in what is known as "Barrel Valley," and situated four miles west of South Bend, a short distance south of the road leading to Apollo.

#### PROGRESS.

SUNDAY-SCHOOL.—With the beginning of the congregation was also started its Sunday-school. It is kept open throughout the year. Winter and cold; snow or mud; has not, thus far, succeeded in closing the school. Yet, must it be admitted, that, many of the members do not assist and aid in advancing its interests as could be desired. During the year of 1876, the School had sixty-eight scholars and six teachers.

PASTORS.—From the date of organization, the congregation remained without a pastor until November, 1869, having no other services except that of the Sabbath-school, held regularly in the school-house adjoining its lot of ground, and one or two sermons, preached by Mr. J. F. Wiant, a theological student. Hence, there was no growth during the first seventeen months of its existence.

At the time of the last date, Rev. T. F. Stauffer, pastor of St. James' charge, Westmoreland county, Pa., became the regular supply, and continued such until Monday, August 28th, 1871, on which day he preached his farewell discourse. During this pastorate, the membership was doubled, save one. There were seven infant baptisms, and a church was built.

The church was dedicated on Sunday, August 27th, 1871, the day preceding the one on which Rev. Stauffer's work ceased. There were present at the dedication Revs. T. F. Stauffer, (supply), F. Wise, J. F. Wiant, and James Grant. Mr. Wiant preached the sermon.

In the general plan of the building, whilst a heavy cost was avoided, the aim was *neatness, good taste, convenience* and *churchliness*. The house is frame, with basement, 35 by 45 feet, and pulpit-recess, the lecture-room is 24 by 35 feet, and a vestibule to each story, with stairs on both sides, both below and above, leading from upper vestibule to End Gallery. Three rows of pews, with side aisles, chancel-railing, two reading-desks, altar and pulpit, all neatly arranged and tastefully furnished. Total cost, \$2,747.85.

The Rev. James Grant became the pastor on August 28th, 1871, and withdrew on July 1st, 1873. Added ten to the list of communicants, and baptized seven children.

Rev. H. W. Hoffmeier was elected to the pastoral office, October 12th, 1873; commenced his labors November 1st, and was regularly installed on the 28th of the same month. Added three members; baptized two, and resigned in the spring of 1874. Length of pastorate, about six months.



In view of the fact that the congregation was unable to sustain a pastor alone, and the way, apparently, not open to attach it to one of the two adjacent charges it passed, by the request of Clarion Classis, under the jurisdiction of Westmoreland Classis, at its annual meeting in June, 1874, and was attached to the St. James' charge, composed, at the time, of St. James' and Pine Run congregations, and under the pastoral care of Rev. John McConnell. But on account of the distance between Zion's Valley and St. James' churches, it being twelve miles by way of Salina, which must be traveled on foot when the river cannot be forded, (which is the case for about eight months in the year), or by way of Saltsburg, a distance of some fifteen miles, it was not possible to preach at both points on the same day. Therefore Zion's Valley remained without any services until November 25th, 1874, when Rev. John McConnell relinquished his labors at the Pine Run congregation, with the consent of the Classis, and commenced preaching at Zion's Valley.

At the meeting of Westmoreland Classis, June 18th, 1875, the St. James' congregation of Westmoreland county, and the Zion's Valley of Armstrong county, were constituted a pastoral charge, and Rev. John McConnell was regularly installed pastor in the St. James' church, July 6th, 1875, who has continued in the pastorate up to this date, January 1st, 1877.

At the commencement of the present pastorate the number of members had been reduced, by dismissals, death and otherwise, to forty-two. The additions have been thirty-three, making the total number of communicant members, at this date, seventy-five. Infant bap-



tisms, nine. The number of baptized members are thirty-seven.

There is abundance of room here for the building up of a vigorous, and at no distant day, self-sustaining congregation. The members are, most of them, active, liberal, and ardently devoted to the Church of their choice.

“The Lord bless thee and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace.”

SECOND REFORMED CHARGE OF GREENSBURG.

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*BY REV. JOHN W. LOVE.*



## THE SECOND REFORMED CHARGE OF GREENSBURG, PA.

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BY REV. JOHN W. LOVE.

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THE Second Reformed charge of Greensburg, Pa., is at present composed of three congregations: one at Greensburg, one at Seaner's, (near New Stanton,) and one at New Stanton. The history of the charge will appear in the brief outline, we shall now give of the history of each of the congregations separately.

### I. THE SECOND REFORMED CONGREGATION OF GREENSBURG, PA.

The Reformed Church was established in Greensburg as early as A. D., 1776. For more than fifty years, or until the close of the first half of the present century, the preaching and service were conducted in the German language. Feeling the necessity for English service, especially for the benefit of their children, and of the young people of Reformed parentage, a number of the members of the First Reformed congregation petitioned the Synod of Ohio, at a meeting held in Greensburg, A. D., 1844, to grant the organization of an English congregation, to be known as the Second

Reformed congregation of Greensburg. The request was allowed, and Rev. S. N. Callender, of the Theological Seminary, at Mercersburg, Pa., was invited to become the pastor in the spring of 1845. He came with a view of accepting the call, but after being a short time upon the ground, he seems to have concluded that the step was premature, and therefore he declined to remain. Though much discouraged, those active in the movement kept up an English prayer-meeting, which was the most of English service it seemed practicable to secure for the next five years.

Another effort was made in 1848 to obtain the services of an English pastor. A public meeting was called at the house of Simon Cort, at which Daniel Kiehl, Esq., presided, and Reuben Shrum acted as secretary. After due deliberation, it was resolved:

“1st, That in the opinion of this meeting it is necessary and right that there should be English preaching in Greensburg, in connection with the German Reformed Church.

“2d, That a committee of six be appointed to procure signatures to a petition to Classis, for an English Reformed minister to supply the English portion of this congregation.”

At a regular congregational meeting of the First Reformed congregation, held in January, 1849, permission was granted the English members to establish a Second Reformed congregation, Classis having previously approved of the movement, as the Ohio Synod had done nearly five years before. About this same time, Rev. Samuel H. Giesy, who, a few months before, had accepted a call to the St. James' Reformed congre-



gation, near Salina, this county, also consented to visit and labor in Greensburg, with a view to gather and organize a Reformed congregation. His labor was abundantly successful. The organization was effected September 30th, 1849, the following persons entering into it, namely: Daniel Kiehl, Margaret Kiehl, Anna Maria Kiehl, Leonard Kunkle, Simon Cort, William J. Wells, Jacob Reamer, Jr., Reuben Shrum, Matilda Shrum, John Kiehl, Sophia Kiehl, David J. Wells, Christianna Wells, William Cort, Eli Kiehl, Maria Kiehl, Lucian Cort, Rebecca Wible, and Samuel Kelly—twenty in all.

The first communion was held two months later, November 25th, and the occasion is said to have been one of deep interest. Rev. William Conrad, of Berlin, Somerset county, Pa., assisted the pastor.

At a congregational meeting held February 5th, 1851, it was unanimously decided to build the present church edifice. It was completed late in the fall of the same year, and dedicated to the service of God, January 16th, 1852. Rev. S. H. Reid, then of Waterstreet, Huntingdon county, Pa., assisted the pastor at the dedicatory service. This brick church building, though it has about served its day, is a monument of the liberality and self-denial of the little congregation at that time. The building committee consisted of John Barnhart, (who with his family had by this time united with the congregation), Daniel Kiehl, Esq., and David J. Wells. "It is but an act of justice due to Daniel Kiehl, Esq., here to say, that he spent most of his time, during the erection of the church, in assisting by his own labor and personal attention the progress of

the work." Dr. Giesy writes: "Those were days of earnest work and strong faith on the people's part, and on the part of their youthful and inexperienced pastor. And yet I look back with deepest gratitude to God on the labors and their large results, in that first field of my ministry. God be praised for what He enabled me to do for the Church." The congregational record gives a list of names of contributors to the building fund. The subscription is headed by Daniel Kiehl with \$400, followed by John Barnhart with \$325, Simon Cort, \$330; John Kiehl, \$120; Jos. Cort, \$80, and so on down to \$5, according to the means and liberality of those composing the membership. For those days these were large subscriptions. None of the members were then really wealthy, and some of them made great personal sacrifices to give what they did. Those belonging to other Churches, and to no Church, also lent a helping hand in the good work. We find the names of Hon. Joseph H. Kuhns, Gen. H. D. Foster, Hon. Edgar Cowan, Henry Welty, Esq., and about fifty others, with sums varying from \$50 down to \$5, set opposite to them. This shows the good-will of the community toward the enterprise of building this temple of worship, and is a pleasing feature of its history.

Rev. Giesy resigned the charge to accept a call to Hagerstown, Md.; and his resignation went into effect the last of July, 1855, he having served the people in connection with congregations at Irwin, Salem, and St. James' or Yockey's, for over six years. It was with much regret that the charge consented to the separation, and a handsome testimonial was given him by the people as a mark of their appreciation of his services.

The charge was now vacant for five months, when, January 1st, 1856, Rev. T. G. Apple, then of Easton, Pa., now Professor in the Theological Seminary, Lancaster, Pa., having been duly called, entered upon the duties of the pastorate. He only remained in the charge one year and three months, leaving April 1st, 1857, to accept of a call to congregations in, and around Mechanicsburg, Pa. Through his efforts, at the close of his ministry, the charge was divided into two, the Greensburg and Irwin congregations being now constituted the second Greensburg charge. This was of itself a great good accomplished, and worth his short settlement here. But in other respects his labor was also blessed. The members still living remember him with much affection.

Dr. Apple was succeeded in May of the same year (1857) by Rev. L. H. Kefauver, of Fairfield, Adams county, Pa., located at present in Tiffin, Ohio. His pastorate continued three years and nine months, the charge prospering much under his administration. He also supplied with English preaching, the Kindigh's and Swope's congregations of the Mt. Pleasant charge, and the Seaner congregation, near New Stanton. He was greatly beloved as a faithful pastor, and a genial, warm-hearted, good man.

After his resignation went into effect, the charge was vacant one year and three months. During this time the congregations very naturally went backward. With only occasional service by supply, many of the members became scattered, and lost their interest in the Church. At length, April 1st, 1862, Rev. H. W. Super became pastor. By action of Classis, the St. Paul's congrega-

tion, at Seaner church, was added to the Greensburg and Irwin congregations, thus constituting the three, one charge. Rev. Super earnestly set to work to gather together again the members to the Lord's house, and have them fulfill their covenant obligations. He could find but fifty confirmed members at Greensburg, forty at Irwin, and thirty at Seaner's. Some had died, others had moved away, and still others had gone to other Churches, or wandered from their Father's house into the foreign lands of the world and of sin, and refused to return.

He continued in the charge, doing what he could to build it up, and acceptably serving the people until April, 1865, a period of three years, when, on account of ill-health, he was obliged to resign. His ministry was served during the severest period of the war, when the country was in a very unsettled state. Some of the active members volunteered or were drafted into the army. A number died upon the battle-field. All the Churches, and the interests connected with them suffered during that period. But notwithstanding these unfavorable conditions, there was some progress made, though not as much as would have resulted under more favorable auspices.

Rev. Super is at this time a professor at Ursinus College, and a teacher in the theological department of the same institution, at Collegeville, Montgomery county, Pa. He has also, like two of his predecessors in this charge, (Drs. Apple and Giesy,) been honored with the title—Doctor of Divinity, and both as a minister and professor has rendered valuable service to the Reformed Church and the public in general.



The charge was again without a pastor for a period of nine months.

In January, 1866, Rev. Geo. H. Johnston became supply. In June following he accepted a call from the charge, and was installed pastor. Under his active pastoral labor, and acceptable pulpit ministrations, the charge was greatly revived. The membership was considerably increased, the Sunday-school was reorganized and flourished. Everything promised well for the future, when the Classis elected him missionary superintendent, the fall of the same year. He felt constrained to accept the appointment, and hence resigned the charge, to take effect January 1st, 1867, having served it as supply, and then pastor, just one year. The people with great reluctance and regret acquiesced in this decision.

Rev. T. J. Barkley, being called, entered the charge at the time Rev. Johnston left, and hence there was no vacancy. His pastorate extended to May 1st, 1870, a period of three years and four months, when he accepted a call to Grace Reformed Church, Pittsburg, Pa., where he is still pastor. Of his labors in this field he writes : "The charge made considerable of advancement in the way of self-consciousness, or realization of its strength. The two congregations, (Greensburg and Irwin, Seamer's having been detached,) raised my salary to \$1000. The amount contributed to benevolence was larger than at any former period ; and when I resigned the charge felt itself able to support two pastors." There was also a respectable number of additions, and a healthy growth in churchliness during his pastorate. He is held in high esteem by all those to whom he has ministered in



holy things for his many good qualities of head and heart.

Rev. John W. Love became the next, and is the present pastor. His pastorate began November 17th, 1870, six months after Rev. Barkley resigned. When he entered the charge he found ninety-two confirmed members in the Greensburg congregation, and forty-two in the Seaner congregation, which was now again made part of the charge, (Irwin being stricken off to form a separate charge). The number of confirmed members has increased in Greensburg congregation to one hundred and sixty-six. Fifty one were received by certificate, and seventy by confirmation, while forty-seven were lost by death, removal, and otherwise, leaving a clear gain of seventy-four, during six years' pastorate. The Sunday-school has also about doubled its numbers, and is in a flourishing state. It contributes from \$40 to \$50 a year to benevolence. The charge supports its pastor liberally, meets its current expenses, has provided a comfortable brick parsonage, built in the summer of 1871, and gives, by basket collections, about \$200 per year to benevolence. It seems to be at present in a healthy and prosperous condition, and has bright prospects for future growth and usefulness.

The Greensburg congregation has furnished for the ranks of the active ministry three efficient and successful pastors—Rev. Cyrus Cort, Rev. Henry F. Keener, and Rev. Henry D. Darbaker—all of whom were confirmed here. Another one of its founders, Rev. Professor Lucian Cort, is laboring here in the cause of Christian female education, and thus also conferring benefits upon the Church and upon society at large. Others in the

various avocations of life, have gone out from this, to other congregations, and to other parts of the world, carrying with them the savor and influence of the good they received here. Only the day of eternity can reveal the good that has been done through the instrumentality of this congregation. Many have been transferred from the Church on earth to the Church in heaven. "Blessed are the dead who die in the Lord; they rest from their labors, and their works do follow them." May those still living, "follow their faith, that they may enter at death into their joy; and so abide with them in rest and peace, till both they and we shall reach our common consummation of redemption and bliss in the glorious resurrection of the last day." Amen.

II. THE ST. PAUL'S, COMMONLY KNOWN AS THE SEANER REFORMED CONGREGATION, IN HEMPFIELD TOWNSHIP, WESTMORELAND COUNTY, PA.

It cannot now be ascertained when the St. Paul's congregation was organized, nor who were the original founders of it. Rev. John William Weber came to Westmoreland county in June, 1783, as a missionary in Western Pennsylvania. The territory now occupied by this congregation was then included in his field of labor. He died in July, 1816, and at some time during his pastorate—most likely about the beginning of this century—he established this congregation. It is certainly older than the Muelleisen, or Milliron congregation which was organized about the year 1812 or '13. The article of agreement, by which the Muelleisen church property was conveyed for church purposes,

bears date, March 6th, 1813. This (tradition says) was bought, and a church built on it by Pastor Weber, from funds collected in his charge, for the exclusive use of the "Reformed Presbyterian congregation," (meaning the German Reformed people), *because* of some disagreement between himself and the elder Rev. Steck, then pastor of the Lutheran congregation at Seaner's, Harrold's, Greensburg, &c. Be this as it may, those who remember back to the year 1816 say, there was a log church, rudely built and furnished, on the present site of the Seaner church, before pastor Weber's death in July, 1816; which church was owned jointly, by the Lutherans and the Reformed. It was not finished, however, until in the same year (1816) Rev. William Weinel became the pastor. Rev. Weinel was a school-master and organist in Northampton county, Pa., and studied theology under both the older and younger Dr. Becker—the former of Baltimore, the latter of Northampton county.

Rev. Weber's charge, having become larger than he could well serve, being scattered over the whole of Western Pennsylvania, he, (no doubt at the suggestion of some of his members, who came from Northampton county,) sent first for Rev. Habliston, and then for Rev. Weinel to assist him. The latter came in 1816, and at once became pastor of the Seaner, in connection with a number of other congregations of the Reformed Church. The first three years of his ministry he was only a licentiate, though he seems to have exercised all the functions of an ordained minister. His education was limited, but he was regarded a good preacher in his day, and was moderately successful. His pastorate of

the Seaner congregation extended to about the year 1828 or 29, at which time he resigned, and moved to the northern part of this (Westmoreland) county.

After his resignation the St. Paul's or Seaner congregation was attached to the First Greensburg charge, and served by Rev. N. P. Hacke, for about four years.

Rev. Dr. Hacke was succeeded, at his own request, by Rev. H. E. F. Voigt, in the year 1832,—the same year that he came from the father-land. Having a number of other congregations in connection with this, and therefore not able to give any of them much pastoral care, being a foreign German, and many of the young growing up partly English, he was not successful in adding largely to the membership. As there was then thought to be but little difference between the Reformed and Lutherans, a large number of the young, of Reformed parentage, united with the Lutheran congregation. Thus it happened that though the Reformed was the stronger congregation in 1832, the Lutheran congregation, by getting Reformed material, soon became the larger. Quite a number of the best Lutheran families and members at Seaner's are of Reformed parentage. Father Voigt, was, however, a most earnest, zealous and laborious pastor. No man ever had a warmer heart, or was willing to endure greater self-denial in the work of his Master. He could repeat much of the Bible from memory, and a large part of his preaching was in quotations from the word of God, which, in passing, he briefly explained. He scarcely ever preached, especially in his older days, that he was not affected to tears by the precious truth he was expounding to others. He continued the regular pastor up to January, 1862, or



for thirty years. Five years previous (1857), Rev. L. H. Kefauver, (then pastor of the Second Greensburg charge), was appointed by Classis to supply the congregation with English preaching. English service met with strong opposition, and virtually created a split in the congregation. It was a long time before the ill-feeling caused by the split died out, and this was also one of the causes operating against the immediate prosperity of the congregation. Rev. Kefauver continued English supply until the fall of 1861, when Classis attached the congregation to the Second Greensburg charge.

From the following spring, Father Voigt preached only as German supply every eight weeks, or less frequently, for five years longer, when, through the infirmities of age, he was obliged to quit preaching, and his ministerial labors here ceased.

Rev. H. W. Super, becoming pastor of the Second Greensburg charge in April, 1862, served the Seaner congregation also for three years.

The Rev. George H. Johnston became Rev. Super's successor, seven months after his retirement, or in January, 1866, for one year. After this, the congregation was served by Rev. T. J. Barkley for about nine months. It was then attached to the Mt. Pleasant charge, and served by Rev. J. H. Sykes for one year.

In the fall of 1868, Rev. N. P. Hacke, D. D., was appointed by Classis as German supply, and Rev. T. J. Barkley as English supply. This arrangement only continued for one year, when Rev. L. B. Leasure became supply for one year. At the end of this time, the congregation was for the second time attached to the Second



Greensburg charge, and since the middle of November, 1870, has been under the pastoral care of Rev. John W. Love, its present pastor. The wonder is that any congregation could survive so many changes of pastor. That it did only proves the intense love of that people to the Reformed Church.

The officers of the congregation, so far as known, were, in olden times, William Beck, Tobias Long, Adam Truxel, Samuel Pool, George Howk, Lewis Long, George Albright, Jacob Fox, Peter Miller, Abraham Long, and John Kaughman. Among those still living who served as elders or deacons, are John Truxel, (now of Greensburg), Jacob Meckling, Frederick Long, John Hartzel, John R. Kingdigh, Isaac Fox, John Sell, Levi Fox, Harrison H. Painter, David Kaughman, Jacob Sell, Davis Truxel, Jonas Miller—(the two last named now of Pleasant Unity).

A good brick church was built in 1837, and this was replaced by the present brick edifice in 1875, both owned jointly by Lutherans and Reformed.

During the present pastorate the congregation has increased, in six years, from forty-two to sixty-two here, and thirty-four at Stanton, or ninety-six confirmed members, including the branch congregation at New Stanton (one and a half miles distant).\* There is about the same number of baptized members. The future of the congregation looks encouraging. May the Lord abundantly prosper it. Amen.

\* Recently eleven members have moved out of the bounds, but have not as yet been dismissed, leaving the number eighty-five.

III. TRINITY REFORMED CHURCH OF NEW STANTON,  
WESTMORELAND COUNTY, PA.

About the year 1872, a few Reformed people, and others, living in New Stanton, requested Rev. John W. Love, the Reformed pastor at Seaner's and Greensburg, to preach once a month at that place. He consented to do so, and accordingly every four weeks he preached in the afternoon, or at night, in the old Union church during summer, and in the school-house during winter. The old church becoming so dilapidated as to be entirely unfit to hold service in, the subject of building a new one began to be agitated. As union churches are frequently sources of disunion, it was not thought best to build a union church. After revolving the matter a year or two, and ascertaining the mind of many in the community, it was decided to build a *Reformed* church, but to allow any of the other denominations in the vicinity the privilege of using it in proportion to the amount they would contribute towards building it. A subscription was circulated, and about \$1,000 pledged towards the enterprise. Elder John Sell then agreed to assume the financial responsibility of carrying forward the work. The corner-stone was laid, June 12th, 1875. Rev. W. W. Moorhead, of the Presbyterian Church of Greensburg, Pa., preached the sermon, and Rev. John W. Love conducted the other services.

During the summer a neat Gothic frame church was built, furnished, and a bell placed in the steeple. It was dedicated Sunday, Nov. 14th, 1875. The service connected with the dedication, began on Saturday, previous. Rev. W. C. B. Shullenberger, of Scottdale, preached in

the afternoon, and Rev. D. B. Lady, of Mt. Pleasant, in the evening of that day. Rev. A. E. Truxel, of Somerset, preached the dedicatory sermon, and Rev. J. W. Love, pastor, performed the act of consecration. Rev. L. B. Leasure, and Rev. Prof. L. Cort were also present, and took part in the service. Rev. Leasure preached in the evening.

Four weeks later (Dec. 12th), a congregation was properly organized, as a branch of the St. Paul's Reformed congregation at Seaner's. The following persons entered into the organization, namely: John Sell, Melissa Sell, Tobias Long, L. Gumbert, B. Gumbert, I. V. Huff, Nancy Huff, Sarah Lowe, Jacob Cochenhour, Hettie Cochenhour, Rachel Brandt, Lidie Brandt, Samuel Pool, Harriet Pool, James F. Stanton, Kate Stanton, John H. King, S. M. Powel, Maggie Powel, Urias Mathias, Maggie Mathias, H. H. Byers, Nancy Byers, and D. G. Smith. All these, excepting Mr. John and Melissa Sell and Mrs. Kate Stanton, were received on application, or certificate, from other churches, and by confirmation, most of them being heads of families.

At a communion held the following June, twelve more additions were made by confirmation to this congregation, making thirty-five in all. There have also been up to this time, (Dec. 1876), thirty-three children received by baptism. Thus where one year ago the Reformed Church had but *three* members, there are now *sixty-nine* confirmed and baptized members.

It is due to elder John Sell to say that, to his liberality and influence, is owing largely the establishment of this congregation. He furnished nearly one-half the means for, and devoted much time and labor to the

erection of the church. He was also instrumental in bringing in a large proportion of the membership.

A Sunday-school, numbering about fifty-scholars and teachers, is held regularly, the year round, in the church, though there are also two other schools held in the village.

It is believed that this congregation will continue to grow, and be a means of great usefulness in the community. May the Lord's blessing be with it. Amen.

SALEM CHARGE.

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*BY REV. JACOB F. SNYDER.*





# SALEM CHARGE.

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BY REV. JACOB F. SNYDER.

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## I. TRINITY REFORMED CONGREGATION, SALEM, WEST-MORELAND COUNTY, PA.

IN the word of God it is said of David, the King of Israel, and the man after God's own heart, that he spake to Nathan the prophet, saying, "Lo, I dwell in an house of cedars, but the *ark* of the covenant of the Lord remaineth under curtains." Nathan replied, "Do all that is in thine heart, for God is with thee." The same night the word of the Lord came to Nathan, saying, "Go and tell David my servant, thus saith the Lord, Thou shalt not build me an house to dwell in. Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. Nevertheless thou shalt not build the house, but thy son shall build it, and I will establish his kingdom forever."

So was it as regards the origin of this church and congregation. A number of members of the Reformed Church, who lived in and around Salem, and who worshiped at the Manor church, four miles south-west from Salem, or at St. James', nine miles north, had long felt the necessity of a Reformed Church in the village of

Salem. For years it was in their heart to build an house unto the Lord. They took counsel of God, spake earnestly, and prayed fervently over this matter. Some of the fathers and the pioneers in this enterprise were in the meantime like David called to their reward in heaven, but like him they had prepared abundantly if not in temporal, at least in spiritual material, for erecting a temple to the worship of the Triune God.

It was left for the children whom God had given them, and who had risen up in the room of their fathers to carry forward and complete this noble work. Accordingly in the year 1849, without a pastor, priest, or prophet to lead and guide them, they resolved, in the fear of God, to build an house unto His name. In connection with the members of the Lutheran Church, who were also without a temple in the village, the work was begun. The blessing of the Lord rested upon the labor and toil of their hands, and in the summer of 1850, before a Reformed congregation was organized, this temple, as a union church, was solemnly dedicated to the worship of the Triune God. The Reformed ministers present on that solemn and joyful occasion were, Revs. N. P. Hacke, D.D., S. H. Giesy, and Wm. Weinel. The latter preached a sermon in the German language from Eccl. v. 1: "Keep thy foot when thou goest into the house of God."

November 25th, 1850, those desirous of being organized into a Reformed congregation, met in the newly erected temple. George Lose was appointed president and Sebastian Bear, secretary. The following persons were then elected officers of the Church: Philip Hobaugh and Michael Fennel, Elders; Valentine Bossard

and Sebastian Bear, Deacons. The religious exercises of the occasion were conducted by the Rev. N. P. Hacke, D.D., and Rev. S. H. Giesy. The latter organized the congregation, and the former ordained and installed the officers. The Rev. S. H. Giesy preached the sermon from Ecclesiastes ix. 10.

The following persons handed in their names as members of the congregation :

Philip Hobaugh,  
Elizabeth Hobaugh,  
Valentine Bossard,  
Sarah Bossard,  
Sebastian Bear,  
Michael Fennel,  
Henry H. Bear,  
Elizabeth Bear,  
Sarah Row,  
Elizabeth Hugus,  
Henry Hugus,  
Sarah Hugus,  
Sarah Zimmerman,  
George Kline,  
Hannah Kline,

Simon Hugus,  
Lydia Hugus,  
George Lose,  
Catharine Lose,  
John M. Fennel,  
Isaac Hugus,  
William Martz,  
Mary Martz,  
David Wolff,  
John Snyder,  
Elizabeth Snyder,  
John Waugaman,  
Susanna Waugaman,  
Rebecca Klingensmith,  
Margaret Snyder.—30.

At a meeting of the members of the congregation on the same day, the Rev. S. H. Giesy, who had but recently come into Westmoreland Classis, and was then laboring at St. James' and Greensburg, was unanimously elected pastor of the congregation. The Trinity congregation, in connection with St. James' 2d Greensburg, and Irwin, constituted the pastoral charge of Rev. Giesy, and was known as the Greensburg *English* charge. Rev. Giesy continued pastor of this congregation up to August 1st, 1855, a period of almost five years. During this time thirty-six members were added to the communicant membership by confirmation and certificate, and thirty infants to the baptized member-

ship. God having called away by the hand of death the worthy, earnest, and faithful wife of Rev. Giesy, leaving to his care two small children, who were finally taken charge of by their grandmother, living in or near Hagerstown, Md., he felt it to be his duty to accept a call from the Reformed congregation in that city, that he might be with his children. His resignation took effect August 1st, 1855.

#### REV. THOMAS G. APPLE'S PASTORATE.

For about four months Trinity congregation was vacant, and there was no one to go in and out before the people and break unto them the bread of life. Rev. Apple in the mean time received a call from the charge. Great was the joy when it was known that this worthy, able, good, and devoted servant of God had accepted their call. Greater still was their joy when they were permitted to sit under his ministrations. The congregation seemed to realize that they enjoyed peculiar privileges and were highly favored in having for their pastor such a talented and gifted man. His audiences were always large, and his fame as a preacher soon spread abroad throughout the community. The congregation felt that God had sent them a man of mighty power and vast abilities, and hearty thanksgiving and gratitude went up from many a heart unto God.

It causes us much grief and sorrow, however, that the Church Book has no record of Rev. Apple's labors.\* Even the names of the communicants are not

\*In a letter to the writer of this sketch, Dr. Apple says: "I kept no private record of my labors in Salem's congregation—whatever statistics there are must be in the Church Book. I only remember Salem's as a pleasant and active congregation. The attendance



recorded. Perhaps the secretary of the congregation was absent at this time and no one else appointed in his place. We know, however, that Dr. Apple instructed and confirmed a class of catechumens, and that the congregation grew rapidly in numbers and also in grace. As an instructor and catechist he was not excelled. His catechetical lectures lodged in our heart twenty years ago, are still fresh and warm as when they first fell from his lips, and have cheered and comforted us in many a weary hour. In that class of catechumens sat a young man whose heart from his earliest recollection was drawn towards the gospel ministry. A world of opposition and difficulties in the way of the necessary means, and other causes, surrounded him. He never unburdened his heavy heart to any one. Doubt, uncertainty, and anxiety were his companions day by day. Rev. Apple's lectures soon removed the darkness and made the skies bright. "You have been redeemed not with gold and silver but with the precious blood of Christ, and therefore are God's property. *Young men*, it is your solemn and bounden duty, if God calls you to enter the ministry, to obey this call." The nail was driven in a sure place. The problem was solved. The solemn vow was made. Eight years after this, that same

was always good and the members active. The Sunday-school, according to my recollection, was active and efficient, but I did not have much opportunity to be in it, as I was so much engaged in reaching my points of preaching. My ministry in Salem was very pleasant and efficient. That congregation was always prompt in attending to all their duties, paying salary, contributing to benevolent objects, punctual and regular in attending worship, and kind and warm-hearted toward their pastor. I have no doubt they remain so still."

young man graduated at the Theological Seminary at Mercersburg and had the pleasure of greeting his spiritual father, Dr. Apple, as one of the Board of Visitors.

Rev. Apple labored in this congregation and charge one year and three months. His labors were of the severest kind. He generally preached three times a day, and when the roads were bad he would not have time for a meal between his morning and afternoon appointments. Every alternate Lord's day he traveled eighteen miles over the roughest roads and preached three times. He finally came to the conclusion that no one could well endure the labors of the charge as then constituted, and moved for a division of the charge, and at the same time resigned. Classis, February 14th, 1857, dissolved the pastoral relation and divided the charge. Greensburg and Irwin to form one and Salem and St. James' the other. His resignation took effect April 1st, 1857.

#### PASTORATE OF REV. R. P. THOMAS.

After the removal of Rev. Apple, Trinity congregation was shepherdless, and without the regular means of grace for one year. Many of the members were discouraged, and questioned the wisdom of Classis in dividing the charge. God, however, is not only a hearer but also an answerer of prayer, and He finally sent them a man in the person of Rev. R. P. Thomas.

At congregational meetings held on the 28th day of March, 1858, in each of the congregations of the newly constituted Salem charge, Rev. R. P. Thomas was unanimously elected pastor. "At a joint consistorial meeting, April 10th, 1858, of the officers of the (Salem)

Trinity and St. James' congregation (composing the Salem charge) in accordance with the unanimous vote and expressed wishes of said congregations, a regular call was duly made out to the Rev. R. P. Thomas, the pastor elect, who being present accepted of the same April 10th, 1858. His labors having already commenced, his salary for the year dated from April 1, 1858, the amount obligated being \$450, in connection with the payment of all traveling and moving expenses incurred in coming into the charge."

A new impetus was now given the congregation by the residence of a regular pastor in their midst. This is seen by the order and system that characterize the Church record, and all matters pertaining to the interest of the congregation and Sunday-school. In a list of the members entered in the Church record October 6th, 1858, by Rev. Thomas, we find the number of communicants to be eighty-nine, eleven of these having been received since the beginning of his pastorate. The charge now consisting of only two congregations gave time and opportunity to the newly-elected pastor to devote considerable time to pastoral visitation, gathering in souls from the highways and hedges, and looking after destitute points. Rev. Thomas was not slow in embracing such opportunities. For this work God sent the proper man at the proper time. Accordingly, January 1st, 1859, at a congregational meeting held in the Salem congregation, permission was given without a dissenting voice, to the pastor, Rev. R. P. Thomas, to preach at the Concord School-house in the afternoon of every Lord's day that he preached in Salem. This point was about seven miles north-east of Salem. His

labors here soon resulted in an organized congregation and church, known as the *Fennel's church*. Many of the members of the Trinity congregation in Salem lived in the immediate vicinity of the place where Fennel's church now stands.

At a regular congregational meeting held April 9th, 1859, permission was granted the members living in the neighborhood of the Concord school-house to organize themselves into a separate congregation, "*Provided* sufficient means can be secured, or that the way be clear for the building of a church." This division it was stated would take off about forty members from the Salem congregation. The matter was thoroughly discussed. Yet the move was deemed expedient and advisable in view of the much greater gain than loss to be secured, not only in convenience for those who lived at too great a distance from the Salem church, but also in membership. It is added, "May the Lord bless the enterprise." The salary was proportioned as follows: Salem, \$150; Concord School-house, \$175, for the current year.

The statistical report for the year ending April 1st, 1859, is as follows:

Whole number communicant members, Salem.....	94
"        "        baptized children, about .....	75
Number of baptisms..... .....	9
Number of confirmations..... .....	14
Number received by certificate..... .....	6
Number of deaths..... .....	0

Sermons preached, one hundred and two; miles traveled, eleven hundred. Amount contributed for benevolent purposes, \$70, \$30 of which was from Ladies' Sewing Society of Salem congregation.



On Sunday, April 5th, 1862, the pastor, Rev. R. P. Thomas, read the following report, embracing four years:

Number of congregations in the charge.....	4
Supply (Hankey's).....	1
Number of baptisms in the charge.....	101
Number of baptisms in Salem congregation .....	28
Number of confirmations in the charge.....	73
Number of confirmations in Salem congregation....	28
Number received by certificate and confession .....	15
Number of sermons preached.....	421
Number of miles traveled.....	5159
Number of marriages.....	18
Number of funerals in charge .....	5
Number of funerals out of charge.....	7
Number of sermons missed from sickness.....	2
Number of communions yearly.....	14

R. P. THOMAS, Pastor.

After the new church was built at Fennel's, some fifty members were transferred to it, leaving only fifty-one remaining in the Trinity congregation, Salem. Rev. Thomas also organized a congregation and built a church at Pine Run, and preached occasionally at Hankey's. He continued his labors in the Salem charge up to April 1st, 1863, a period of five years. Trinity congregation at that time numbered sixty-three members. These were five years of active, efficient, hard labor. The charge had doubled not only in members but also in temples. Failing health induced our brother to seek a smaller field.

#### REV. T. J. BARKLEY'S PASTORATE.

We are glad that we are permitted to record that no vacancy occurred after Rev. Thomas' resignation went into effect. God provided a shepherd for the congrega-



tion and charge, in the person of Rev. T. J. Barkley. He accepted a call to the charge, of which Trinity was a part, in March, 1863, and entered upon his duties April 12th of the same year, at a salary of five hundred dollars. During the pastorate of Rev. Barkley, Trinity congregation, as well as the others composing the charge, made encouraging progress in church life, and in the consciousness of their power as a Reformed people. They began to see that they could do more than they had ever thought of before. As a consequence the charge raised the pastor's salary during the last year to eight hundred dollars, Trinity congregation doing its full share. The benevolent contributions increased in the charge from fifty or sixty to two hundred dollars.

The old *Union* church being sadly out of repair, many of the best members of the Reformed congregation wisely concluded that it was better to build an exclusively Reformed church than to unite with the Lutheran people in repairing the old Union church. During the summer and fall of 1864, the question of building an exclusively Reformed church was earnestly discussed. A congregational meeting was held January 7th, 1865, when it was determined, one or two dissenting, to build, and to enter upon the work early the following spring. A committee also consisting of Rev. T. J. Barkley, Henry Hugus, Wm. Hugus, Jonathan Snyder, and Joseph Snyder, was appointed to solicit subscriptions.

At a congregational meeting held April 1st, 1865, the above committee (appointed to solicit subscriptions), presented a tolerably fair report, showing that they had met with good success. A building committee, consisting of John Hugus, H. H. Bear, and George Keck was

appointed, into whose hands the letting and supervision of the erection of the proposed new church was committed. The lot was purchased for \$400.

Early in the spring of 1865, the work was commenced. The brick were made on the lot, and the foundation walls built during this summer. A considerable portion of the work was done by the members, the pastor himself helping to haul timber and do other work. The building was pushed forward with considerable vigor, considering the financial condition of the congregation, and in the fall of 1866 was under roof. It was then considered best to postpone the work till next spring.

In November, 1866, Rev. Barkley resigned. The main reason for this act was the fact that the charge was too large. The pastor's health had suffered much from the long rides and exposures which were necessary to serve the Fennel's, St. James' and Pine Run congregations, in connection with Trinity congregation. It was thought that if the pastor were out of the way a division might be effected. This was done the same time that the resignation was accepted. Emmanuel congregation was detached from First Greensburg charge, (Dr. Hacke's), and annexed to Salem charge, St. James' and Pine Run constituting one, and Trinity, Fennel's, and Emmanuel's the other. The resignation took effect January 1, 1867. The additions to the congregation during Rev. Barkley's pastorate were thirty-one to the communicant, and eight to the baptized membership. The Sunday-school was large and interesting.

## REV. J. F. SNYDER'S PASTORATE.

God's thoughts are not our thoughts, neither are our ways His ways. Broken down in health and prostrated in body and in mind, this servant of the Lord, at the urgent request of his physician, was compelled to lay aside the shepherd's crook, and seek the parental roof. Reaching home almost exhausted and worn out, November 20th, 1866, he was confined to the house for several months. During this confinement he received a call from the newly constituted Salem charge. He however gave no heed to the call, intending, if God restored him to health, to return and labor again among the people of his first love. Day by day he was urged by neighboring pastors and people to accept the call. But the words of our Saviour were continually ringing in his ears, "A prophet is not without honor save in his own country." His health began to improve, and he thought of returning, when his now attending physician announced to him the fact that he must cease for a time, as far as possible, all manner of traveling, either in vehicle or on horseback. With tearful eyes and a sad heart he wrote his resignation of his former charge and his acceptance of the call from the Salem charge. With a trembling, fearful heart, yet relying upon the Lord he entered upon the labors of the charge and congregation where once he had been a catechumen, and lay member, a teacher in and Superintendent of the Sunday-school, April 1st, 1867, at a salary of \$500. The first summer his traveling was generally done on foot, preaching in the morning, and then walking six miles to the afternoon appointment. Next Lord's day walking four miles between appointments.

He found the members of Trinity congregation discouraged. The walls of the new church were up and the roof on, and the means as was said exhausted, and some debt incurred. The first thing done was the calling of a congregational meeting in April for the purpose of taking measures to complete the house. In the fear of God it was resolved that the work must go forward, and that each one do to the utmost of his ability, as God prospered him. The work progressed rapidly, and on August 4th, the first service was held in the new church,—being all completed except the basement. It was solemnly dedicated to the worship of the Triune God, on Monday, October 14th, at 10½ o'clock—Westmoreland Classis being in session at the church at the time. The Rev. J. A. Peters preached the dedicatory sermon. It was found that the debt amounted to \$1,800, which the congregation assumed; \$800 was subscribed at the time towards cancelling the debt. Furniture for the church, heaters, chandelier, organ, bell, lightning rods, &c., procured afterward, swelled the debt to about \$2,500. The first roof was of slate. It was put on in a very imperfect manner. To save the building from utter ruin, it had to be taken off, and a shingle roof put on. This involved an additional expense of about \$300. The congregation, however, worked well together; every member, with their pastor at their head, paying a certain amount weekly, as God prospered them. The debt diminished rapidly, and the congregation prospered externally and internally. Rev. Snyder labored up to January 1st, 1873, a period of five years and nine months. During this time there were one hundred and three persons added to the com-



municant membership of Trinity congregation, and seventy-four to the baptized membership. Among the former there was one who was a member of his first catechetical class, who by his advice, aid, and assistance, studied for the Gospel ministry. He is at present a worthy and successful pastor, the *Rev. G. D. Gourley*, of Bloomsburg, Pa. The salary also from the charge had been increased from five to eight hundred dollars. During this pastorate about \$4,000 was paid by this congregation towards church debt, benevolent objects, &c., of which \$600 was contributed by the pastor. At the annual meeting of Westmoreland Classis, held in Trinity church, Salem, June 6-10, 1872, the charge was again divided, Salem and Fennel's constituting one, and Emmanuel and Olive the other. This action was to take effect July 1st, 1872. July 7th, 1872, a call was placed in the hands of Rev. J. F. Snyder, from the newly constituted Emmanuel charge, which after mature deliberation and prayerful consideration, he deemed it his duty to accept. He accordingly tendered his resignation of the Salem charge, which was unanimously rejected. He still, however, continued to serve the whole field.

On the 16th of October, whilst the pastor was absent at the Synod of Greenville, unknown to him the Joint Consistory of the Emmanuel charge convened again, and made out a second call to the Rev. J. F. Snyder. His resignation of the Salem charge was finally accepted, and in the fear of the Lord and in unwavering reliance upon Him who has promised, "Lo, I am with you alway, even unto the end of the world," he entered upon the labors of his new and yet old field, January 1st, 1873.



## REV. S. SHAW'S PASTORATE.

We are now compelled to record the longest vacancy that occurred in the history of Trinity congregation since its organization. For one year and three months they were destitute of the regular services of the sanctuary, and had no shepherd to break unto them the bread of life. Neighboring brethren, however, supplied them, and kept the fire burning upon the altar. At their earnest request and prayers God sent them His servant, the Rev. S. Shaw. This earnest brother entered upon his labors, April 1st, 1874, at a salary of \$725, including house rent. The charge had suffered more or less from the long vacancy, but Brother Shaw went forward in faith and labored hard and earnestly, and his labors were not without much fruit. The basement of the church was completed under his pastorate, and the congregation grew in numbers and in piety. Thirty-six persons were added to the communicant and thirty-eight to the baptized membership of the congregation. After laboring faithfully up to June 1st, 1876, he resigned, to the great regret of many of his people. Having received a call from the West, he deemed it his duty to go and labor there.

## REV. J. W. KNAPPENBERGER'S PASTORATE.

This young brother was born and reared within three miles of Salem. He was baptized, catechized, and confirmed by Dr. Hacke, and a member of his congregation, (Manor). He was received under care of Westmoreland Classis, June, 1872. Graduated at the Theological Seminary, May, 1876. Licensed by Westmore-

land Classis, June, 1876. Received and accepted a call to the Salem charge, October, 1876, at a salary of \$600. Ordained and installed November 9th. Entered immediately upon his duties. Has already done a good work. Seven persons have been added to the communicant, and eight to the baptized membership of Trinity congregation.

## II. FENNEL'S CONGREGATION, SALEM TOWNSHIP, WESTMORELAND COUNTY, PA.

Fennel is a daughter of Trinity Reformed congregation, Salem, Pa. Since her organization the charge has undergone three changes in the way of division and reorganization, yet Fennel's has always stood by and held fast to her mother Trinity. During these changes and divisions that have been going forward the language of Ruth to her mother-in-law, Naomi, seems to be applicable to her: "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die and there will I be buried; the Lord do so to me, and more also, if aught but death part me and thee."

This congregation originally constituted a part of Trinity at Salem. Owing to the great distance these persons lived from Salem, and the inconvenience of attending divine service there, the pastor, Rev. R. P. Thomas, was engaged to preach for them in "Concord school-house" every two weeks, in the afternoon, commencing December 4th, 1858. This arrangement was

continued up until January 29, 1860, the pastor receiving a stipulated salary at this point of \$175 per year.

In the spring or summer of 1859, active measures were taken for building a church. A lot of ground for the church and grave-yard was secured from Mr. David Shields, a member of the Presbyterian Church. It was the design and purpose to build an exclusively Reformed church, but when the deed was made the land was deeded to the Reformed and Lutheran congregations. Hence the church became and continues to the present time a *union* church. The church is frame, about forty-five by thirty-two feet, lined and ceiled inside with boards. There is no record of the exact date of, nor of the services connected with the laying of the cornerstone, but this took place in August of the year 1859. Revs. R. P. Thomas and N. P. Hacke, D.D., being present, February 27th, 1860, the new church was solemnly dedicated to the worship of the Triune God. The pastor, Rev. R. P. Thomas, was assisted on this occasion by the now sainted Rev. C. C. Russell. The records furnish no account, however, of these interesting services. On the same day the congregation was organized by the pastor, Rev. R. P. Thomas, by electing Mr. Wm. McCutcheon, Elder for two years, and Peter Hill, Elder for one year; and Joseph Williard, Deacon for two years, and John Michael Fennel, Deacon for one year. Mr. David Wolff, was also elected Trustee of the Church. The newly elected elders and deacons were duly ordained and installed. A constitution was drawn up and signed at the same time by forty-three members. The congregation also agreed to pay the pastor a salary of \$150 for the year, commenc-

ing with January 1, 1860, and to be paid in quarterly installments, and any deficiency in the amount subscribed was to be made up by the members and not simply by the officers of the congregation. It was also resolved that the communion be held on the last Lord's day in March, and the last Lord's day of every third month thereafter. A resolution was also passed requesting Westmoreland Classis to take this congregation under its care, and that it be constituted a part of the Salem charge. This action of the congregation was confirmed by Westmoreland Classis at her annual sessions at Centreville, Somerset county, Pa., September, 1860.

Under the faithful and successful labors of Rev. Thomas, the congregation grew and prospered externally and internally. The great majority of the members were young or just in the prime of life, and were full of zeal as regards the Church. The audiences were large. The members punctual. The Sunday-school flourishing and the congregation active and in a healthy condition. Rev. Thomas labored here until his resignation of the Salem charge went into effect, April 1st, 1863. During this time he added nineteen members to the communicant and twenty-five to the baptized membership.

#### REV. T. J. BARKLEY'S PASTORATE.

This Reformed vine taken so carefully from the mother stock and transplanted by the judicious and diligent hand of Rev. Thomas, and watered by his tears and prayers was not now left destitute and uncared for. There was no break or vacancy between the pastorate



of Revs. Thomas and Barkley. The end of the former marks the beginning of the latter. What proportion of the salary, which was \$500 from the whole charge, the congregation paid, the records do not state. Rev. Barkley from the very beginning of his ministry had the entire confidence of this people, and was universally respected and esteemed. He labored diligently, earnestly, and faithfully, and the congregation made encouraging progress as regards Church life and the interests of the Church generally. Growth as regards the Church, the *mystical Body* of Christ, and the divinely-ordained and time-honored system of educational religion were not wanting, but were more and more seen and felt year by year. The natural result of such growth, as is always the case, was manifested in the Christian life of the individual members of the congregation. As a people they were punctual and faithful, not only in their attendance upon the stated preaching of the word, but also upon the ordinances of the Church. The little vine was strengthened and built up, and its growth was real and sure.

Rev. Barkley introduced the apostolic mode of almsgiving. It met with a hearty response from the congregation. The result was that the benevolent contributions were vastly increased, and what seemed to be a heavy burden formerly, under this God-ordained system became light and easy. After a successful and prosperous pastorate of three years and nine months, Rev. Barkley on account of failing health brought on by the labor and exposure incident to a large charge, resigned. The communicant membership during this period was increased by twenty-one members, the baptized by thirty-two members.



## REV. J. F. SNYDER'S PASTORATE.

A vacancy of three months occurred in this congregation after Rev. Barkley resigned. During this time, however, the congregation was occasionally supplied with the means of grace. The old Salem charge having been divided at the close of Rev. Barkley's pastorate, the Fennel's congregation in connection with Trinity (the mother) and Emmanuel, united in a call to the Rev. J. F. Snyder at a salary of \$500, of which Fennel's obligated itself to pay one-third in quarterly installments. He began his labors in this congregation March 29th, 1867. His first service was a sermon preparatory to the Holy Communion. On the following day the Lord's supper was administered to sixty-three communicants. From this time forth divine service was held regularly every two weeks, in the afternoon. The first summer the pastor generally did his traveling to this congregation on foot. With a broken-down physical constitution, vivid recollections of that summer's toil are yet at hand. The friendly, cooling shade of many a tree by the way, is still kindly remembered, where the weary servant of God tarried for a few moments and was screened from the scorching rays of the summer's sun. At other times some of these same trees served as a refuge and a covert from the storm and rain. Ten years have rolled away, but the impressions made by those journeys on foot are still as vivid as if they had occurred but yesterday, and will never be forgotten. The charge being now divided left the pastor more time for visiting and attending to the interests of the congregation generally. In company with the officers of the congregation every family received regular pas-

toral visitation. "The gospel was preached publicly, and from house to house." Families who were not in connection with any branch of the Church were also visited, and the duty of church membership impressed upon them. The good result of these visitations was seen in the increased zeal of the members for the church, and the warm attachment and love toward their pastor. Some also by those visits were gathered in from the world, who are to-day shining lights in the kingdom of God, our Redeemer upon earth. The catechetical class and Sunday-school received numerous additions from this latter class, and the little vine flourished, grew and brought forth fruit to the honor and glory of God.

Rev. Snyder labored in this congregation for a period of five years and nine months, when the charge was ripe for another division. This division had already taken place, and had been confirmed by Westmoreland Class's, January 26th, 1873. Rev. J. F. Snyder preached his farewell sermon to this people from 2d Corinthians, 13th chapter, 11th verse. He had sown in hard and weary toil and tears, but he was also permitted to reap in joy. The additions during his pastorate were forty-six to the communicant, and thirty-nine to the baptized membership.

#### REV. S. SHAW'S PASTORATE.

As the bed-ridden sufferer waits and watches anxiously for the morning, so did this people now wait for a whole year and three months for a shepherd to feed them, and lead them to the fountain of living waters. From time to time, the vine was strengthened, and not suf-

ferred to die. The committee of supply on vacant charges appointed by Classis visited these brethren as frequently as possible, preached for them, baptized their babes into the name of the Triune God, and administered to them the Holy Communion. As good news from a far country, and as cold water to a thirsty soul, so were the tidings as regarded Rev. Shaw's acceptance of their call. His trial sermons had given universal satisfaction, and he was the man above many others whom they preferred. April 1st, 1874, he entered upon the labors of this congregation. The congregation had suffered more or less during the long vacancy, yet we find that the regular communicants during the first year of Rev. Shaw's pastorate numbered about one hundred.

Rev. Shaw labored earnestly and efficiently. The charge having been divided, gave more time for pastoral visitations and general work outside of the pulpit and study. This duty he neither shirked nor failed to discharge. Day by day, through fair and foul weather he toiled early and late, and labored incessantly for the good of his flock. He saw "of the travail of his soul and was satisfied," for the work of the Lord prospered in his hands.

After laboring two years and one month in this congregation, he felt it to be his duty to remove to the West, from which he had received a call. To the great regret of this people, he bade them an affectionate and final farewell. During his pastorate he added eighteen to the confirmed membership. The church record, strange to say, does not record a single baptism. This has no doubt been overlooked, and should be yet rectified.

## REV. J. W. KNAPPENBERGER'S PASTORATE.

November 9th, 1876 marks the date of this young brother's entrance upon the labors of this congregation. He has already gained the hearty confidence of the members, and is laboring earnestly and diligently for the welfare of souls. Like young Timothy, somewhat weak and delicate physically, yet he endures hardness like a good soldier of Jesus Christ.

Higher and yet higher in the divine life seems to be his motto, and his people are imbibing this spirit. His own heart warm towards these, the people of his first love, has already attracted their love and esteem for him. The additions to the baptized membership are three.





THE IRWIN CHARGE.



*BY REV. J. M. TITZEL.*



# THE IRWIN CHARGE.

BY REV. J. M. TITZEL.

THE Irwin Charge was created by the division of the Second Greensburg charge at a special meeting of Westmoreland Classis, held at Greensburg, Pa., April 6th, 1870. It consists of a single congregation, and has undergone no change since it was first constituted a charge by the action of the Classis. Its history is, therefore, identically the same as the later history of

## THE REFORMED CHURCH AT IRWIN.

This church owes its existence to a deeply felt necessity for English preaching, which manifested itself about the year 1848 in the Brush Creek Reformed Church. Many of the young, owing to their not being satisfied with the German services which were exclusively held in the church, had become indifferent, and others had strayed off to other denominations. To remedy this state of things it was sought to have some English preaching in the Brush Creek Church. But this, for various reasons, was strongly opposed by the Pastor and the Consistory. Accordingly a petition to Classis was drawn up, asking for the privilege of organizing a new church, in which the services should be conducted in the English language. Mr. Joseph

Cort was most active in getting subscribers to this petition, and in the spring of 1850, he carried it up to the meeting of Classis at Somerset, Pa. Though the Classis conceded that the petitioners had right on their side, yet they did not deem it advisable to grant their request, but sought in some other way to make provision for their wants. Nothing, however, resulted from this provision, it never being carried into effect, and so a second petition was sent up to the meeting of Classis at Grantville, Md., the following year. Owing to some informality on the part of the petitioners, Classis postponed taking action with regard to it. Unwilling to be deprived of English services any longer, the petitioners now withdrew from the Brush Creek Church, and united with the Second (English) Reformed Church at Greensburg.

During the summer of 1852, the pastor of the Second Reformed Church at Greensburg began preaching in the school-house at Adamsburg for the benefit of his members living in the neighborhood. After preaching was held there for three or four months, Mr. John Irwin offered these members a lot of ground for the erection of a Church in the town of Irwin, which he then had concluded to lay out along the Pennsylvania railroad. This offer was accepted, and in order to be nearer the place where they expected to operate in the future, the next appointment for preaching was made at Jacksonville, a small village about a mile west of Irwin. At Jacksonville for some time preaching was held regularly every two weeks.

On the 1st of January, 1853, the members of the Reformed Church favorable to the organization of a church at Irwin station, met at the house of Mr. Jacob

Hershey, Sr., in North Huntingdon township, Westmoreland Co., Pa., and resolved to organize by choosing Joseph Cort and Jacob Hershey, Sr., as Elders; and Samuel Perkins and John Wigle, as Deacons. On the following day the organization was completed by the installation of these persons in the offices to which they were elected. In connection with the installation, the pastor, Rev. S. H. Giesy, preached on Ps. cxxxvii. 5, 6 : *"If I forget thee, oh ! Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth ! if I prefer not Jerusalem above my chief joy."*

The following are the names of those who composed the organization : Joseph Cort, Fanny Cort, Elizabeth Cort, Cyrus Cort, Samuel Perkins, Susanna Perkins, Jacob Hershey, Sr., Anna Hershey, Albert Cort, Lucretia Cort, Amanda Cort, John Wigle, and Mary Wigle; in all thirteen persons. To these, however, very soon a number of others were added by certificate, and by confirmation.

Preaching was continued at Jacksonville during the winter. In the spring Mr. James McIlvain kindly offered his ware-house at the station, and the services were then transferred to that place. Efforts were at once made to secure a sufficient amount of money to commence the erection of a Church. The contract for building one was let the same spring. In gathering subscriptions, it is due to Mr. Joseph Cort to state that he took the most active part.

By the ensuing winter the Church, which is a brick building, was so far completed that the basement story could be occupied. On the 1st of June, 1854, the



work on the building being finished, it was dedicated to the service of the Triune God. The dedicatory sermon was preached by Rev. G. B. Russell of Pittsburgh. Rev. S. H. Giesy continued to serve the church regularly every two weeks until July 22, 1855, when he preached his farewell sermon, having accepted a call from the Reformed Church at Hagerstown, Md.

At the time of the organization of the church at Irwin, it was part of the Second Greensburg charge, and it continued to be a part of that charge until it was constituted a charge by itself. In the meantime, accordingly, the same pastors served it that served Greensburg. These pastors, after Rev. S. H. Giesy, were, Rev. T. G. Apple, from January, 1856, to February, 1857; Rev. L. H. Kefauver, from May, 1857, to February, 1861; Rev. H. W. Super, from April, 1862, to April, 1865; Rev. G. H. Johnston, from July, 1866, to January, 1867; and T. J. Barkley, from January, 1867, to May, 1870.

During the respective pastorates of these brethren, services, as a general thing, were regularly held in the church at Irwin every two weeks, mostly on Sunday afternoon, and the congregation slowly but steadily increased in numbers. Nothing worthy of special note occurred within this period of the church's history. Everything moved along quietly and in the usual way. In 1866, when Rev. G. H. Johnston was pastor, he took the census of the congregation, and found seventy-five confirmed, and seventy-seven baptized members connected with it.

The first pastor of the Church after it became a charge, was Rev. W. E. Krebs. His pastorate began

June 5th, 1870. Soon after steps were taken to build a parsonage. On Monday, March 27, 1871, the members commenced the excavation of the cellar, and in the following August, the building was finished, and the minister's family moved into it on the 15th of that month. Besides preaching regularly morning and evening on each Lord's day in the Church at Irwin, Rev. Krebs preached also every four weeks on Sunday afternoon, in the school-house at Newtown. He resigned the charge in order to accept the position of Professor of Mathematics in Franklin and Marshall College, to which he was elected in June, 1872. He preached his farewell sermon in the Church at Irwin, August 25th, 1872. During his pastorate the membership of the Church was considerably increased, and the condition of the church in every way greatly improved.

After Rev. W. E. Krebs had left Irwin, the church extended a call to Rev. J. M. Titzel. He accepted the same, and began his labors in the congregation February 2d, 1873. He is at this time, 1877, still the pastor of the church, which now numbers about one hundred and sixty confirmed, and one hundred and sixty-five baptized members.

Nearly ever since the Reformed Church at Irwin was organized, a Sunday-school has been connected with it. Though this school has never been very large, it has, nevertheless, done good work for the cause of Christ. Through its instrumentality not a few have learned to know Him whom to know is life eternal.

Irwin, in which the Irwin church is located, is a thriving town on the Pennsylvania railroad, nine miles west of Greensburg, and twenty-one miles east of Pitts-

burgh. It has a population of about fifteen hundred. When the Reformed Church was built here, the town had not yet come into existence, and there was no other place of worship within several miles. Now the town has six churches, besides the Reformed Church.

PINE RUN REFORMED CHARGE.

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*BY REV. HENRY BAIR.*





## PINE RUN REFORMED CHARGE.

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*BY REV. HENRY BAIR.*

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PINE RUN CONGREGATION, near North Washington, Westmoreland County, Pa., was organized conditionally, April, A. D. 1861, with twenty-seven members. These members belonged previously to the St. James' congregation, near Salina, but the distance being too great to attend divine worship regularly at that church, they were dismissed for the purpose of forming a new organization. The names of those thus dismissed to form the Pine Run congregation are as follows: John Yockey, Jacob Weister, John Gumbert, Sr., Simon Kunkle, Libby Kunkle, William W. Weister, Elizabeth Weister, Jacob H. Yockey, Dorcas Yockey, Conrad Beighley, Catharine Beighley, Susanna Gumbert, Daniel Gumbert, Christiana Gumbert, Leah Kunkle, Elizabeth Muffly, Samuel Fry, Margaret Fry, Joseph Knappenberger, Anna Knappenberger, Jacob Waugaman, Mary Waugaman, John Waugaman, Mary Laufer, Franklin Kunkle, Israel Muffley, and Susanna Auk.

The congregation was attached to the Salem charge, of which Rev. R. P. Thomas was then the pastor, and consequently he continued to minister to this people, as

he had done while they yet belonged to the St. James' congregation,—which was also a part of the Salem charge. Services were held every other Lord's day, in the afternoon, at the "Yockey School-house."

John Yockey, Esq., generously donated one acre of land as a site for a church and grave-yard; a subscription was taken, and a building committee appointed to carry out the project of erecting a church. The committee consisted of Conrad Beighley, Daniel Gumbert, and Elder John Yockey. The corner-stone of the proposed church edifice was laid, June 5th, 1862, in accordance with the customs of the Reformed Church. The pastor was assisted on this occasion by Rev. C. C. Russell, then of Latrobe, Pa. On the same day John Yockey, Esq., and Jacob Weister were elected Elders, and Simon Kunkle and Jacob H. Yockey, Deacons.

The work was carried on to completion by the 30th of August of the same year, and dedicated on this day to the worship of the Triune God. Rev. G. B. Russell, of Pittsburgh, preached the sermon upon the interesting occasion, and assisted in the consecration services.

The following day eleven members were added to the congregation—nine by the rite of confirmation, and two by renewal of profession.

Those entering into the organization at first, contributed towards the building of the church as follows:

John Yockey one acre of land, and	\$100
John Gumbert, Sr., . . . . .	100
Simon Kunkle, . . . . .	50
Leah Kunkle, . . . . .	50
Jacob Weister, . . . . .	50
William W. Weister, . . . . .	50

Conrad Beighley,	. . . . .	\$50
J. H. Yockey,	. . . . .	50
Daniel Gumbert,	. . . . .	50
Israel Muffley,	. . . . .	25
Susanna Gumbert,	. . . . .	10
Joseph Knappenberger,	. . . . .	5
John Waugaman,	. . . . .	5

The balance to pay the contractor was contributed by persons who became members of the congregation afterwards, and by persons in the neighborhood who were friendly to the enterprise.

Rev. R. P. Thomas continued the pastor until the spring of 1863, and added fifteen members during his pastorate of about two years. Nine of these were received by confirmation, two by renewal of profession, and four by certificate. He also baptized three children, and officiated at three funerals. He was well liked as a minister and man, and was as successful, in all probability, as any one else would have been under similar circumstances.

Rev. T. J. Barkley, being called to the pastorate of the Salem charge, became also the pastor here. He entered this field of labor, April, 1863, and continued in the charge up to the end of the year 1866. He prepared the way for a division of the charge, which was acted upon by Classis in due time, and the division consummated. The St. James' and Pine Run congregations were constituted a new charge, called after the St. James' congregation. During Rev. Barkley's ministry nineteen were added to the communicant, and twelve to the baptized membership. On the 8th of May, 1864, he organized a Sunday-school. Cyrus Kunkle was elected

Superintendent; William Weister, Assistant Superintendent; J. D. Laufer, Secretary, and John Yockey, Librarian and Treasurer. The school gradually increased until it numbered sixty-six teachers and scholars. It will be seen, therefore, that Rev. Barkley was quite successful in building up this interest.

Rev. T. F. Stauffer succeeded him in May, 1867. He was the first pastor of the St. James' charge proper, composed now of the St. James' and Pine Run congregations. From this time on, Pine Run congregation received half of the pastor's time, which gave it new life and prosperity. It increased, as a natural consequence, more rapidly than ever before in its history. Previous to Rev. Stauffer's pastorate the services were held mostly in the afternoon of the day belonging to St. James' congregation, which seemed to be against the rapid growth of the congregation here. After obtaining morning service, the Sunday-school also greatly revived and flourished, having the benefit of the pastor's presence and assistance. A good new library was secured for the use of the Sunday-school. The congregational singing was greatly improved, and there was general prosperity in all the departments of church work. Fifty-nine full members were enrolled upon the church book, and eighty-four children were received as lambs into the fold of Christ by holy baptism, during the ministry of Rev. Stauffer. To the great regret of the people, he resigned September, 1871, to accept of a call to the Wilksburg Mission, Allegheny County, Pa.

Rev. J. B. Welty was the next pastor. He commenced his labors in the charge, September, 1872, but only remained one year, having decided to engage in



mission work in Iowa. He added fourteen members by confirmation and certificate.

Rev. James Grant, and then Rev. John McConnell, each served the congregation as supply for a period of six months. The latter received one by confirmation, and three children by baptism.

At the annual meeting of Classis held in the Emmanuel Church, near Murraysville, Westmoreland County, Pa., June, 1875, a petition, numerously signed, was presented, asking that Pine Run congregation be stricken off from the St. James' charge, and erected into a charge by itself. The request was accordingly granted. The following July Rev. Henry Bair was called, and accepted the call to this new charge, of but one congregation. [It was at first a serious question as to whether so small a membership could support a pastor, but time has shown what a few earnest, liberal people can do, when there is a will to do it. Rev. Bair has now been the pastor about one year and a half; and, though the times have been "hard," his people have comfortably supported him, and given their full share to the benevolent objects of the Church at large. Others can see here what they can do, when their hearts are in the work of the Church, and when they are willing to sustain it. It may be added that this people are not only few, but also comparatively poor. This in brackets is inserted by the chairman of the committee.]

While the charge was without a pastor, the membership became somewhat discouraged and scattered. Since the congregation has the entire time of a pastor, new energy and activity are manifest. The members are united and harmonious in pushing forward the Lord's work. Divine service is held every Lord's day, and



Sunday-school in connection with it. The school has upon its roll twelve teachers and eighty-five scholars, with an average attendance of about sixty-five. The officers, besides the pastor, Rev. Bair, are: Frederick Wigle, Superintendent; Jacob H. Yockey, Secretary; P. K. Gumbert, Librarian; John Gumbert, Sr., Treasurer, J. B. Lauffer and A. B. Hill, Choristers.

During the present pastorate, thirty-nine members have been received into full communion, and fifteen children by holy baptism.

Salary and benevolent money are gathered by the envelope system every Lord's day. The people had been taught to give unto the Lord by previous pastors, and they put in practice this teaching. The cause of Missions, Beneficiary education, Orphans' Home, and such like, are liberally aided by them. They are also making preparations for the building of a parsonage.

The charge numbers (January 1st, 1877) one hundred and six confirmed, and eighty-seven unconfirmed (baptized) members. It owns a good and comfortable Church, and is free of debt.

The following persons hold office in the congregation, namely: Elders—John Yockey, Daniel Lauffer, and John Gumbert, Sr.; Deacons—Simon Kunkle, P. K. Gumbert, and Asa Blose; Trustees—John Yockey, and Simon Kunkle; Chorister—J. D. Lauffer.

The future prospects of the congregation are very promising. With the Lord's blessing and favor, as we have had it in the past, there will be rapid growth in numbers and continued progress in Christian life.

May grace, mercy, and peace, from Father, Son, and Holy Ghost be with us all, henceforth and for evermore. Amen.

TRINITY REFORMED CHARGE.

SCOTTDALE, PA.

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*BY REV. S. Z. BEAM.*



# TRINITY REFORMED CHARGE OF SCOTSDALE, PA.

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BY REV. S. Z. BEAM.

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THIS church was organized July 20th, 1873, by order of Westmoreland Classis.

Rev. L. B. Leasure effected this organization, under a commission from Classis. He received as a remuneration for the first year's work as a missionary at this place the sum of five hundred dollars, (\$500), this amount having been appropriated by act of Classis.

The following are the names of the officers and members who entered into the organization :

*Elder*—Dr. N. L. Kline.

*Deacon*—Daniel Byers.

*Members*—Wm. A. Kifer, Sarah Kifer, Eliza Kline, Christiana Schwartzendruber, Rebecca Evans, Hannah Evans, Rebecca Martz, Mr. Waugaman, Mrs. Waugaman.

Rev. L. B. Leasure, Pastor.

There were, therefore, eleven members, exclusive of the Pastor, at the date of the organization.

The congregation was admitted to membership by Westmoreland Classis, at a special meeting held at Irwin Station, June 16th, 1873.

The first Trustees, viz.: Wm. A. Kifer and Dr. N. L. Kline, were elected, November 8th, 1873.

The corner-stone of the Church was laid November 9th, 1873. Rev. J. M. Titzel preached, and the Pastor laid the stone, according to the form prescribed in our "Order of Worship."

May, 1874, Zephaniah Brinker was elected Trustee. Up to this date the record appears to show that there were only two Trustees. On this date also, one Elder and two Deacons were added to the Consistory, increasing the number of officers to five.

At this date also, as the records show, the name of the place was changed from Fountain Mills to Scottsdale. The church was dedicated under the name of "Trinity Reformed Church," June 27th, 1874. Rev. Father N. P. Hacke, D. D., preaching in the German language in the morning, and Rev. G. B. Russell, D. D., in the evening.

Soon after this Rev. Leasure's work ended. At his own request Classis relieved him from further serving the mission.

August 2d, 1874, the Lord's Supper was administered by Rev. L. Cort, when twenty persons communed, showing an addition of nine members since the organization of the church.

Another addition was made of nine members, April 3d, 1875, and the Lord's Supper administered again by Rev. L. Cort, who was acting as supply by appointment of Westmoreland Classis. The number of members at this time was twenty-nine.

The next Pastor was Rev. W. C. B. Shullenberger, elected June 28th, 1875, when Rev. D. B. Lady, as representative of Classis, presided over the meeting. He commenced his labors August 8th, 1875. Under this



pastorate, the constitution of the congregation was adopted, and seventeen persons added to its membership, making in all, a membership of forty six. The Rev. W. C. B. Shullenberger served the congregation about one year.

His successor, Rev. Samuel Z. Beam, took charge of the mission, November 1st, 1876, and has therefore been here only about six weeks, so that nothing can be said as to the result of his labors.

The present number of confirmed members is, according to the record, forty-three.

The baptized membership can be given only approximately, since there is no catalogue of them, and only a few names can be found in the minutes. The number as nearly as I am able to discover is thirty-nine.

The Sunday-school is in a tolerably good condition. There appears to be more activity in this direction than in any other.

Its services are conducted after the order given in Dr. Harbaugh's Hymn Book for Sunday-schools, and all seem to join heartily in the Responses. The Lesson Papers, published by the Board of Publication at Philadelphia, are used.

The number of scholars has fluctuated between fifty and a hundred. At times it has reached the last named number. It is at present about eighty.

The officers and teachers together, number twelve, all of whom are generally found at their posts of duty.

The Pastor of the congregation is, *ex-officio*, Superintendent, and as such, usually conducts the exercises.

It might be added, that this mission is yet supported by the missionary Boards. The Tri-synodic Board

appropriating for the present Pastoral year, beginning November 1st, 1876, the sum of two hundred and fifty dollars (\$250), Classis of Westmoreland adds to this amount two hundred dollars (\$200), making in all four hundred and fifty dollars (\$450). The congregation itself is obligated to make up the balance of seven hundred dollars (\$700), which is the stipulated salary of the present Pastor.

EXTINCT CONGREGATIONS.

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*BY REV. LUCIAN CORT.*



# THE EXTINCT CONGREGATIONS.

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BY REV. LUCIAN CORT.

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GREENSBURG, PA.

THE History of the Reformed Church in the bounds of the Westmoreland Classis, would be incomplete without also giving a short sketch of those congregations which once were a part of the Church, but now are *extinct*. Of these there were five, namely: The Mühleisen, (now called the Milliron), Donegal, Indian Creek, Barren Run, and the Forks congregations. These congregations were located in the Southeastern part of Westmoreland and Fayette Counties. The dates of their organizations are not known. Very little can be said of their early history, as no documentary records are at hand to give any information on the subject.

They were no doubt the result of Rev. Weber's missionary labors in this section during the close of last, or the beginning of this century. Several of them were perhaps of a later date. The first record of these congregations, is found in the Minutes of the "Eastern District Synod of Ohio," for the year 1841. With the exception of the Milliron congregation, there is no writ-



ten record of any of them prior to this date. Tradition, however, reports them as having been served by Rev. Weber and his successors, Revs. Weinel and Voigt. The record for the same year, shows that these congregations, except Barren Run, were then already a part of the Mount Pleasant charge, of which Rev. Voigt was the Pastor. In 1845 the name of Forks is dropped, and that of Barren Run appears for the first time, as one of the congregations of the charge. But in the following year it is also dropped, and does not again appear on the record. The precise date at which the names of the other congregations disappeared from the classical record is not shown, as only the number, and not the names of the congregations are given, after the year 1849. Some of them, however, were continued as late as 1859. From this time on, there is no further notice taken in the classical reports, of any of them. There is no evidence that they ever were in a prosperous condition during any period of their existence as congregations. They seem to have been weak and unpromising interests from the start. Organized in remote localities, and being part of a large charge composed of twelve congregations, they could not receive the necessary pastoral services to make them prosperous even under more favorable circumstances. For many years these organizations were kept up and served with great difficulty by the pastor, thus dragging out a sickly existence, until finally they died out from neglect and *spiritual starvation*. The membership were scattered, some being absorbed by other denominations, while others were swept away by the natural current of the world's life. Such were some of the causes which led to the decline and

final loss of these congregations. They have become extinct, and are now lost to our church.

The Rev. C. C. Russell is reported as the last Reformed minister who preached at Indian Creek and Barren Run. He visited these congregations for the purpose of reorganizing them, but found the material entirely lost to the Reformed church. The Rev. A. J. Heller stopped preaching at Donegal while he was pastor of the Mount Pleasant charge—say about the year 1870 or '72. This is the last account of any services had in any of these congregations.

#### THE MÜHLEISEN, OR MILLIRON CONGREGATION.

This is one of the extinct congregations, but deserves a more special notice. It is perhaps one of the oldest congregations originally served by Father Weber. The date of its organization is not known, but must have been before 1813. Tradition reports that a difficulty occurring between the Reformed and Lutherans in reference to the church property at Harrold's, a part of the Reformed membership withdrew and organized themselves into a congregation now known as the Milliron. An article of agreement for the purchase of a piece of land, for church and school purposes, was signed, on the 6th day of March of the same year, by John Wm. Weber, Preacher, Tobias Long and Philip Milliron, members of this congregation. It appears from the agreement that a church was standing on the land at the time of purchase already, which shows that the congregation was in existence before that time. In the article of agreement the congregation is spoken of under the name of Reformed Presbyterian congrega-

tion of Hempfield Township. This is a misnomer—it should have been the German Reformed congregation of Hempfield Township. The terms of the agreement are very specific, setting forth the purpose and object for which the land was purchased, and by what tenure the property as well as the rights and privileges of the congregation are “guaranteed to them and their heirs forever during ages, as long as sun and moon shine, water runs and trees grow.” The right of the minister to occupy this property was conditioned by his being a member of the Reformed Synod: “otherwise he can and must have no residence on said lot of land, allotted for the aforesaid purposes.” The tract contains seventy-five and one half acres, with allowance. From the article of agreement it appears to have been intended as a *home* for the minister of this congregation, or of the congregations composing the charge which Father Weber was then serving.—A church was to be erected thereon, the grave-yard to be fenced in, and a dwelling-house for the minister, or a school-master, to be built. In case no minister or school-master lived there, then it was to be rented to some farmer or tradesman. Provision is also made for the appointment of Trustees, whose business it is faithfully to carry out the aforesaid purposes. It does not appear that the Rev. Father Weber ever lived on this farm himself. He died before the dwelling and farm improvements were made. Just when the old frame-house was built, is not known. It was replaced in 1830. The Rev. W. Weinell, who served a portion of Father Weber’s former charge, lived in this home stead for some years. He moved to it between 1820 and 1823. It does not appear that it was ever

used as a minister's residence since Rev. Weinel left it. It has been held, however, in trust, by the Trustees, for the sacred object originally designated by the purchasers. The church itself was repaired in 1850, and the burying-ground, enclosed with a suitable fence.

Here, in this "*rural burying-ground*," rest the remains of Rev. John William Weber, the Pioneer Missionary of the Reformed Church in Western Pennsylvania. He was the first Reformed minister that preached the Gospel of Christ statedly in these parts, and by his faithful and self-denying labors, the foundations of the Reformed Church were laid in the congregations organized by him. His resting place was not even marked by a stone until June, 1874. The exact spot of his grave could not with certainty be identified. But by an action of Westmoreland Classis, a suitable Monument was ordered to be erected to his memory. The Monument is made of Scotch Granite, and cost \$450. It was unveiled with appropriate ceremonies in the presence of a large concourse of people on the 20th of June, 1874. Thus the memory of the first Missionary Pastor of the Reformed Church of Western Pennsylvania, has been fitly honored, by this enduring tribute of respect, and his name will be held in grateful remembrance by future generations.

Although the congregation itself has been extinct for some years, yet the sacred reminiscences of the past, connected with this defunct congregation, will ever be cherished with the deepest interest in the hearts of the Reformed people. Like its *first pastor*, the congregation, too, has passed away, but has left the *Old Church* and *Minister's Homestead* behind, as an enduring monument to its memory.



This congregation does not appear ever to have reached any great degree of prosperity. The membership was never large. The first pastor of the congregation was the Rev. John William Weber, who also organized it. His ministry seems to have ended with the work of establishing this congregation. With it, the labors of his eventful life were closed, and he was summoned to the Church above.

The Rev. W. Weinell was his successor in this as also in some of his other congregations. He came to these congregations in 1816, a short time before the death of Father Weber. He first lived in Greensburg, afterwards in Mount Pleasant, and in 1820 he moved on the Milliron church-land, and resided here for a number of years.

The Kirchen-Buch, or record of the congregation, commenced in 1818. Rev. Weinell's last recorded baptism is April 18th, 1823, though he remained in the vicinity for some years after. The Rev. Charles Swisler was his successor in this congregation. His first baptism was recorded October 25th, 1829, and his last, July 1833.

The Rev. H. E. F. Voigt's ministry seems to have commenced here in 1837, and continued till about 1860, as regular pastor, though on the 15th of August of the year 1869, a baptism is recorded as performed by him. This is the last ministerial act recorded in the church-books of this congregation. Thus the Milliron congregation, as an organization, has ceased to exist, and belongs only to the things of the past.









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